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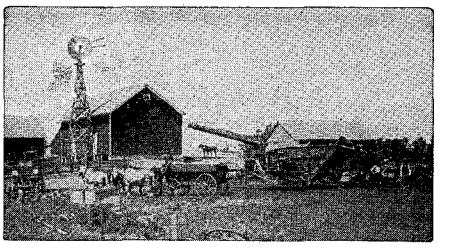

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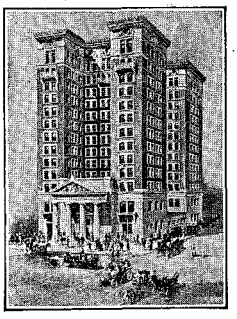

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The Outlook

SATURDAY, JUNE 9, 1906

❀

A Tragic Wedding

The marriage of King Alfonso and Princess Victoria Eugenia of Battenberg, or, as she is generally known, Princess Ena, at Madrid on Thursday of last week will long hold its place among the most dramatic of royal weddings. Peculiar interest attached to the marriage of the granddaughter of Queen Victoria and the grandson of Queen Isabella, thus cementing by family alliance the friendship between two Powers which three centuries ago were in deadly conflict on both sides of the world, and for many generations afterward were separated, not only by heritage of hate, but by differences of religious, political, and social organization. Princess Ena is a beautiful and attractive member of a royal family which has produced many gracious personalities but very few beautiful women; while the young King has shown the coolest courage on several occasions, and a disposition to live with his people in a way quite unusual with Spanish sovereigns. The wedding ceremony was performed with the splendor characteristic of great Roman Catholic functions in Spain. When the King and Queen left the church for the palace, the streets were packed with masses of people, all eager to continue the enthusiastic and affectionate demonstration which had greeted the Queen on the boundaries of Spain and had accompanied every stage of her journey to the capital. Just as the royal pair were approaching the palace, and at the very moment when flowers were being rained down upon them so copiously that the air seemed to be full and the pavements were hidden with masses of color, a bouquet was thrown in which was secreted a bomb of terrific explosive capacity. It fell near the King's coach, killed more than twenty people, wounded more than sixty others, and spattered the Queen's bridal dress with blood. The courage of the King on this occasion, his devotion to his young wife, and her own dignified demeanor, have deepened the growing regard of the Spanish people for both. The sympathy of all the world, indeed, has gone out to them, accompanied by an intense indignation at a deed which, like most deeds of the Anarchists, was not only atrocious, but in the last degree ineffective and puerile, for at this writing there seems to be no doubt that the bomb was thrown by an Anarchist. The latest reports indicate that he was discovered in a small town, but, unfortunately, had the opportunity of killing himself. The tragic event has, of course, directed the attention of all civilized countries to the urgent question of the effective treatment of this form of Anarchy—the insane attempt to overthrow the social order by indiscriminate murder; for the assassination which includes such objects as President McKinley, President Carnot, the Empress of Austria, and King Humbert is not only dastardly, but has no intelligence behind it. The latest and most revolting event of this nature, involving as it did a horrible attempt at the assassination, on the day of her marriage, of an innocent girl who was as well a member of the British royal house, will, we trust, react on the destructive group of Anarchists at one of the most sensitive points—harborage in England. England has loyally and consistently been a refuge for political sufferers and martyrs of all degrees, but she should not and will not make herself the shelter of insane assassins.

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An Irish Agitator

Michael Davitt, who died at the Dublin Hospital last week, had led a tempestuous life full of vicissitudes. He may be described as one of the foremost fighting Irishmen of his generation. Born in County Mayo

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in 1846 on a small farm, he knew at five years of age all the misery and bitterness of eviction, and it was undoubtedly the vividness of his impressions of that process that made him the implacable enemy to the whole system of landlordism in Ireland as it then existed. He was soon put to work in a cotton factory in Lancashire, lost his right arm in an accident, went to a Wesleyan school for a short time, entered a printing office, and went into politics in 1866, allying himself with what was then called the party of force. Four years later he was convicted in London of treason-felony, sentenced to fifteen years, served one-half the period, mainly in Dartmoor, and was liberated on a ticket of leave. By this time he was regarded as a martyr, and a great popularity made him an efficient agent in starting the Land League agitation. He became one of Mr. Parnell's most devoted lieutenants; he visited this country twenty-six years ago, and organized branches of the Land League; on his return to England was again tried and sent to Dartmoor for fifteen months; later he assisted in the organization of the National League; served another term in jail in Dublin, during which he was elected a member of Parliament; published several books; resigned from Parliament in 1895, and was a bitter critic of the Ministry during the war in South Africa. Mr. Davitt was an agitator rather than a leader. He represented the fighting qualities of the Celtic temperament, as Mr. Dillon represents its sentiment, Mr. O'Connor its humor, and as Mr. Parnell represented its occasional capacity for concentration and persistent action. Mr. Davitt hated the Saxon in the conventional Irish fashion, and he fought England with the burning sense of the injustice which had long characterized England's rule in his own country. He was a man of intense feeling, but his honesty of purpose and sincerity of conviction were never questioned by his bitterest enemies.

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Clericalism in England

The bitter and uncompromising antagonism of the majority of the Anglican clergy to the Education Bill now before the House of Commons strikes people on this side the sea with amazement, as utterly irrational. It is, however, well explicable as the natural effect of a leaven that for seventy years has been slowly working a change within the Established Church. The epithet "Birreligious," punning on the name of Mr. Augustine Birrell, the proposer of the bill, is applied to a measure that provides for "simple Biblical teaching" in the public schools, and permits "denominational teaching" outside of school hours at the expense of those who demand it. That is, for distinctively religious teaching nothing suffices but teaching the special doctrines of the Church of England or the Church of Rome, as now provided for at public expense. Provision for simple Biblical teaching only is declared to be provision for "teaching Nonconformity," not religion in the Anglican or Roman sense of the word. Of course this argument is a logical boomerang for those who use it, and the saner heads among Anglicans deprecate it. The Dean of Ely (Dr. C. W. Stubbs) says he has no patience with High Churchmen—Bishop Gore, for instance—who seem to "prefer that an Englishman should run the risk of being an infidel rather than a Nonconformist." It is plain that a change has been going on in Anglicanism. In 1831 Robert Hall, speaking for Free Churchmen, as Nonconformists are now preferably termed, said: "We do not differ from our brethren of the Establishment in essentials: we are not of two distinct religions." Hardly as much can now be said. In 1833 the Tractarian movement began at Oxford. This, while it carried over to Rome and the Cardinalate such men as Newman and Manning, left in such men as Pusey and Keble, who remained in the Anglican communion, a leaven which has worked till now, and with manifestly increasing effect in recent years, to deprotestantize in various degrees the Anglican clergy. That the violent reactionary uprising of official Anglicanism against the Birrell bill is a fruit of Tractarianism, Canon Henson, who calls the bill "fundamentally just," has clearly pointed out to his vituperative brethren. It can hardly be deemed an accidental coincidence that the Roman Catholic and the High Anglican

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clergy protest against the bill in almost identical terms, as a tyrannical violation of what they call religious liberty and equality. In over six thousand parishes the Church of England has had the privilege of teaching its distinctive doctrines in the one school supported by the taxpayers, which all children in the village are legally bound to attend. What the Dean of Ely calls "the hysterical screaming of Churchmen" at the proposed abolition of this inequality is what will be found in our own or any other country whenever a privilege enjoyed by a part of the community at the expense of the whole has to be lopped for that equalization of opportunity which distinguishes democracy from aristocracy. Last week the bill passed its second reading by a majority of two to one, and a struggle for some amendments is now going on.

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Earl Cromer on Egypt and the Sudan

Though he is England's mightiest proconsul, Evelyn Baring, now Earl Cromer, is still known as "Agent and Consul-General for Egypt." Entering the Anglo-Egyptian service in 1877 as a Commissioner of the Egyptian Public Debt, he has long, honorably, and brilliantly fulfilled the duties of England's arbiter in Egypt. No reports of colonial administration are awaited with more interest than are those of Lord Cromer describing England's work in Egypt and the Sudan. The just published report is not the least remarkable in the long series from Lord Cromer, for in it he not only recounts the increasingly favorable economic and political conditions throughout Egypt and the Sudan; he also dwells on a point of international moment. He asks that the present "capitulations" (by which foreigners are exempt from the jurisdiction of the local tribunals) be altered; these control the consular courts and the mixed tribunals to which the interests of foreigners resident in Egypt are committed. The mixed tribunals consist partly of native, partly of foreign, judges, and have jurisdiction in civil matters between natives and foreigners and between foreigners of different nationalities; civil cases between foreigners of the same nationality, however, are tried by their own consular courts. This system, declares Lord Cromer, is out of date. Instead of it he would have, first, a special Legislative Council, composed of twenty-five or thirty members, all of whom should be subjects of the signatory Powers to the treaties under which the judicial reforms of 1876 were accomplished, care being taken that no Power should have an undue number of members. The legislation enacted by this body should be approved by a majority of the existing Legislative Council, and, with the consent of the British Government, should be promulgated by the Egyptian Government, and be binding on all foreigners resident in Egypt. Of course the new Council would not intrench upon the functions of the existing Legislative Council and General Assembly, which have existed since 1883. The first is a purely consultative body. It consists of thirty members, of whom fourteen are nominated by the Government. It meets once a month, and examines the budget and proposed administrative laws. It may not initiate legislation, however, and the Government is not obliged to act on its advice. The General Assembly consists of the members of the Legislative Council, with the addition of the six Ministers of the Cabinet and of forty-six popularly elected members. While this latter body has no legislative functions, no new direct personal or land tax may be imposed without its consent. Lord Cromer's second proposition concerning a special legislative council is that it should create new courts to take the place of the consular courts and the mixed tribunals. In these new courts, however, the judges of the present mixed tribunals should find place, thus maintaining the praiseworthy principle of irremovability of judges.

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Germany and South America

The question whether the Germans in South America are to prove a danger politically to that region is answered emphatically in the negative by Baron Speck von Sternburg, the German Ambassador at Washington, in the May "North American Review."

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The rapid decline of German emigration is shown by the fact that in 1881 the total amounted to over 220,000, but since then the decline has been steady, and last year not quite 28,000 Germans emigrated to lands beyond sea. The retrogressive tendency is the more surprising when we remember that Germany's population has during recent years increased at the rate of 800,000 annually. The reason why Germans are now staying at home lies doubtless in the extraordinary economic development of the Fatherland during the past ten years and in the steady improvement of the social status of day laborers. Of those who have emigrated, however, many have gone to South America, and especially to South Brazil, South Chile, and Argentina—lands which, by reason of climate, soil, and well-disposed governments, are suitable as homesteads for German immigrants. In South Brazil especially, Germans have founded scores of thriving colonies; they and their descendants have preserved their German identity and a preference for goods of German origin. The most southern States of Brazil, Rio Grande do Sul and Santa Catharina, are inhabited, according to Baron von Sternburg, by about 200,000 persons of German extraction. These persons have almost invariably renounced or lost their German citizenship, and the vast majority have no expectation of returning to their former home. It is but natural, however, that the thrift characteristic of their settlement and the economic effect of their demands upon German exports should have turned the eyes of economists to the possibilities presented by the southern half of the American hemisphere as one outlet for the Fatherland's surplus population. But of its entire emigration Germany, on the average, sends more than 96 per cent. to the United States. Our census of 1900 places the number of native Germans in this country at over 2,660,000. Nor are there any indications that the United States will cease to be the Mecca of German emigration. If that emigration is welcome in North America as a desirable influx, equity demands, declares the Ambassador, that German emigration to South America be judged by the same standard. This opinion is also affirmed by a letter to The Outlook from a German who has for many years resided at Sao Paulo, the capital of the province of Rio Grande do Sul. Answering the question whether he and his friends intended to return to Germany to live, he wrote, "We have no intention of wearing uniforms." The escape from military service, as well as the attraction of another climate, soil, and economic opportunity, is responsible for much of the German emigration.

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The Lake Mohonk Conference

Twelve years ago some sixty gentlemen and ladies met by invitation of Mr. Smiley in the parlors of the Lake Mohonk House to consider the desirability of International Arbitration as a substitute for war, and Dr. Edward Everett Hale expounded the idea that arbitration was not enough; what was needed was a permanent Supreme Court to settle disputes between nations as the Supreme Court of the United States settles disputes between States. This ideal was even at that gathering put smilingly aside by at least one eminent speaker as wholly impracticable. Last week about three hundred and fifty invited guests assembled in the same place to consider, now that the Supreme Court of the Nations has been established, what ought to be the next step to make it effective. These guests came from as far South as Florida, as far West as Seattle, and as far East as Portland, Maine. They included one judge of the United States Supreme Court and eight judges of the higher State courts; eight men who had won distinguished places in the diplomatic service of the Nation; four members of Congress; thirty educators holding influential positions either in colleges or in the public school system; and appointed delegates from fifty Boards of Trade and other analogous commercial organizations in the principal cities of the country. While the members of the Conference differed sharply on one question of detail, they were absolutely, unqualifiedly, and enthusiastically in favor of Dr.

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Hale's prescription of a Permanent Court for the avoidance of war by the substitution of reason for force as a means of settling international controversies. The progress which had been made toward the realization of this ideal during the last year was illustrated by the opening addresses of Mr. Smiley, the head of the Conference, the Hon. John W. Foster, its presiding officer, and Dr. Trueblood, whom we may designate as its historian. A site for the Hague Tribunal has been selected, the land purchased, and the scheme of the building chosen. Thirteen obligatory treaties of arbitration have been formed since last year—forty-four in all. Two of these treaties agree to leave all questions of every description to the Tribunal for final settlement. The jurisdiction of the Tribunal has been extended by the invitation to the South American and other States to participate, so that at the next Conference forty-seven separate States will be represented, nearly twice as many as were represented at The Hague in 1899. Several important cases have already been submitted to and decided by the Tribunal since its organization. Two nations, Chile and the Argentine Republic, have agreed to a limitation of armaments, and the British House of Commons, by a unanimous vote, has pledged the British Government to urge this subject on the consideration of the Conference.

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The Lake Mohonk Conference: Progress Toward Peace

Cardinal Gibbons, who, in the red robes of his office, constituted a picturesque figure on the quasi-platform in the parlor of the Mohonk House, in his address brought out very forcibly the fact that the progress toward peace in 1905–6 is a culmination of a long ascending series of developments of peace since the beginning of the Christian era. In the one hundred and twenty years of our National life there have been twelve years of peace for every year of war; in seven hundred years of Roman history there were only six years of peace, all told. When Tyre capitulated to Alexander the Great, two thousand inhabitants were crucified and the rest were put to death; when Lee capitulated to Grant, not a life was sacrificed, and every advantage was given to the prisoners of war to return to their homes and resume their peaceful vocations. And never were the forces for peace more efficient than now. Dr. Hillis, of Brooklyn, in an eloquent address pleaded for the substitution of peace education for war education: for histories in our schools that should exalt the victories of peace, statues in our parks to honor the heroes of peace, the use of Decoration Day and Fourth of July to distinguish between just and unjust wars. He made it clear that there was room for such reform, but other speakers showed that it had already been begun. In the public schools of Springfield, Massachusetts, and Columbus, Ohio, and in other places, prizes have been offered and successfully competed for on the value of international arbitration and the best means of promoting it. As a result of last year's Conference, Governor Utter, of Rhode Island, has offered two prizes of one hundred dollars each to the students of Brown and Amherst Colleges, respectively, for the best essay of a similar character. The growing habits of students in our colleges indicate a growing readiness for the adoption of arbitration, since this is the method universally adopted by them for the adjustment of controversies which arise respecting their athletic contests. Not less significant is the fact that student interest, which a quarter of a century ago was largely concentrated on physical science, is now increasingly devoted to sociological science. These aspects of educational work were emphasized by Dr. Daniel C. Gilman, formerly President of the Johns Hopkins University, Dr. Tanner, of Brown, and Dr. Woolsey, of Yale. The incidental but important effect of trade in developing an international desire for peaceful methods of settling international disputes, and the growing sense of the importance of the Tribunal plan among business men of this and other countries, were dwelt upon by nearly all the speakers at the business men's meeting, which occupied one entire evening session.

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The Lake Mohonk Conference: The Next Steps

On the question of the future the Conference was divided in sentiment. One party put emphasis on the restriction of armaments, and desired to pass a resolution urging Congress not to build the proposed new battle-ship at a cost of $10,000,000, or at least to delay the building until the question of restriction could be passed on by the Hague Conference. The other party doubted the advisability of offering counsel to Congress on this question, and desired to put the whole emphasis of the Conference upon removing the causes of war, by providing, in a permanent Court and eventually an International Congress, a better means of settling disputes. The debate on this question was at times warm, though not acrimonious. The result was a compromise upon which all members of the Conference were able to unite, which was embodied in the platform, and in the following resolution addressed to the President, which was unanimously adopted:

Resolved, That the twelfth annual Mohonk Conference on International Arbitration respectfully petitions President Roosevelt to instruct the delegates from the United States to the next Hague Conference to urge that body to give favorable consideration to three measures which will greatly conduce to the peace and welfare of the world: A plan by which the Hague Conference may become a permanent and recognized Congress of the Nations with advisory powers; a general arbitration treaty for the acceptance of all nations; a plan for the restriction of armaments, and, if possible, for their reduction, by concurrent international action.

The plan to convert the Hague Conference from a casual into a permanent body to counsel respecting international matters was in accordance with the scheme which Mr. Bartholdt put first before the Interparliamentary Union, then before Congress, and finally before the Lake Mohonk Conference. He would have the next Hague Conference constituted a permanent body, a sort of international senate or Upper House, to assemble automatically and periodically, and the Interparliamentary Union reorganized so as to act as a parliamentary official adjunct or a Lower House. In the Upper House each nation would have the same voice, while in the Lower House all representation would be proportional—thus, of the two houses in this international legislature, one would be created and controlled by the executives, the other by the parliaments, or, which is practically the same thing, the peoples. The radical idea of an international parliament was approved without a dissenting voice by the Lake Mohonk Conference, while it wisely did not undertake to express any judgment on the method of its organization. In addition to these vital suggestions were some others, the most important of them being the exemption of private property from seizure at sea, and the neutralization of the great ocean routes, as the Suez Canal is and the Panama Canal is to be neutralized. But the Conference rightly laid stress, not on the amelioration or modification, but on the abolition, of war. In the closing paragraph of the platform it thus summed up its convictions and aspirations:

While we shall welcome any action taken by the coming Hague Conference in the way of clearly defining the rights and obligations of belligerents as to each other and as to neutrals, of lessening the horrors of war, and of giving increased stability and protection to the Red Cross movement, it is our hope that the Conference will remember that it is consecrated to the great work of ending as well as softening war, and of subjecting the relations of nations to the dominion of law rather than of force.

With these convictions and aspirations The Outlook is in hearty accord.

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Congressional Action and Inaction

In addition to the passage of the Meat Inspection Bill by the Senate and of the Diplomatic Bill by the House, Congress has to its credit some other recent action. In the Sundry Civil Appropriation Bill as reported from committee there is an item of twenty-five thousand dollars to defray the President's traveling expenses. For years a part of the public expenses of the President has been paid for either out of the private resources of the President himself or by the railway corporations. These expenses ought to be borne by the Nation. Now that it is too late to increase the President's salary

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for the present term, the House Committee on Appropriations has adopted the next best plan. The Senate Committee on Privileges and Elections has voted, seven to five, that Senator Smoot is not entitled to his seat. If the Senate, by a two-thirds vote, supports this view, Senator Smoot will be expelled; though it is urged by some members of the Senate that that body can even now vote by a bare majority that the Senator from Utah be not expelled but excluded. Meanwhile Senator Burton, of Kansas, convicted by the courts for selling his official influence, has resigned. The Senate Committee has voted to report favorably the bill to modify the present law which allows to corporation officials immunity in any case on which they have testified. The decision in the case against the so-called Beef Trust made some such amendment to the present law imperative. Unless a measure of this sort is passed, the Government will be unjustly hampered in proceeding against corporations. In the meantime the Railway Rate and Statehood bills are in conference between the House and the Senate; and the Pure Food and Philippine Tariff bills are being held up by selfish interests, the one in the House, the other in the Senate.

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Senator Gorman Senator Arthur Pue Gorman, of Maryland, died on Monday, June 4, at Washington, D. C. He was already a spent figure in politics before his last illness. The best summary of his constructive work we have seen we find in the New York "Evening Sun:"

> Gorman was credited with three great achievements in modern American politics—the election of Grover Cleveland as President in 1884; the defeat of the Force Bill in the United States Senate in 1890; and the change of the Wilson tariff-for-revenue-only bill in 1893 until it was really a protective measure, so much so, in fact, that President Cleveland would not sign it.

That he is to be credited with the first two of these three results we doubt; that he was a very influential factor in accomplishing all three cannot be doubted. He belonged to the older type of politicians; rarely made speeches, gave interviews, or wrote articles; worked secretly, by combining personal and political interests; was both "boss" and Senator, and more the former than the latter. The defeat of his pet measure for the disfranchisement of the negro and the enthronement of the machine in Maryland registered less the failure of his personal influence than the decadent power of his political methods. Leadership in the United States Senate is passing back into the hands of its real publicists—from men of the Platt and Gorman type to men of the type of Spooner and Bailey.

❀

For Clean Meat Every household in the land is directly concerned with at least one bill now before Congress—Senator Beveridge's measure for the inspection of meat and meat products. Even the lumber camp in the remote forests and the military outposts will be affected if this bill is passed. That public sentiment is aroused on the subject there can be no question. The suspicion that poisoned, diseased, and putrid meat is packed and distributed for the use of the American people has within the past few days spread widely—not to say wildly. Even if this suspicion is unfounded, nothing but Federal legislation can allay it. Yet Mr. Beveridge's bill is meeting vigorous opposition. It has, as we stated last week, been passed by the Senate; but it is obstructed in the House. What is the measure which the packing interests are apparently fighting? Briefly, it is this: Under the direction of the Secretary of Agriculture, Federal inspectors shall examine all meat and all meat products designed for food prepared for inter-State transportation; that which is found healthful and fit for human food shall be labeled "inspected and passed;" and what is unfit shall be labeled "inspected and condemned." Meat which is "passed" may be reinspected and condemned. Moreover, the inspectors shall have the duty of examining the sanitary conditions of the establishments in which the animals are slaughtered and the food prepared. The condemned carcasses and food products these inspectors are em-

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powered to destroy. After January 1, 1907, no person or corporation shall offer for inter-State transportation, and no inter-State carrier shall receive, any meat or food products thereof which are not marked as "inspected and passed," and none shall be offered for transportation or transported in inter-State commerce unless the establishments in which it is prepared are maintained in accordance with the sanitary regulations provided for in the bill. The Secretary of Agriculture may, at his discretion, provide for the examination of live animals from which food products for inter-State commerce are to be made. Inspection shall be by night as well as by day. The cost of inspection shall be defrayed by fees to be paid by the packers. In case of any dispute with regard to the inspection, final decision is to rest with the Secretary of Agriculture, or with the Chief of the Bureau of Animal Industry, under the Secretary's direction. Meat and food products for export are likewise to be inspected, and vessels for their carriage are not to have clearance until a suitable certificate is issued to the owner or shipper or the requirements for such certificate are officially waived. The bill does not apply to animals slaughtered by a farmer on his farm. Provisions prohibiting adulteration and the counterfeiting of stamps or labels are incorporated in the bill. Violations of the provisions of the act are punishable by a fine not exceeding ten thousand dollars, or imprisonment not exceeding two years, or by both fine and imprisonment. The offering or receiving of a bribe, given with the intent to influence official action, is visited with an even severer punishment.

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The Opposition of the Packers

The opposition to this bill has seemed to grow since it was passed in the Senate. This opposition is apparently based on three grounds: that the bill is unconstitutional, that it threatens to hurt a big business, and that it puts the cost of inspection upon the packers. The bill is unconstitutional, it is urged, because it provides for the inspection of meat before it has become an article of inter-State commerce. The Federal Government, it is argued, cannot control commerce within a State, and yet this bill provides that a packing establishment, which of course supplies not only distant but also local markets, shall undergo Federal inspection, and that the goods which the inspectors condemn shall be destroyed and thus be made unavailable for local sale. In spite of this argument, however, the bill in its essential provisions is plainly constitutional. The Supreme Court has settled for all time the right of the Federal Government to have the same control over inter-State commerce that it has over the foreign commerce of the Nation. Congress has therefore the right to determine the conditions which manufactured articles shall meet before they are transportable. If a packing concern desires to prepare its product both for local and inter-State commerce in the same establishment, it must accept for the whole establishment the conditions which must be applied to a part. A packer could, in order to supply the local market, maintain a separate establishment for the obvious purpose of making an inferior article; that he would not do so is not attributable to the law. The second ground for opposition seems to be that such an inspection law is likely to hurt a great business and throw working people out of employment. A business depending for its existence upon dealing in poisonous or disgusting food has no right to claim protection; and if the packing business is not of that sort, it can endure most rigid inspection. The third point in the argument against the bill seems to be this: that it is wrong to put upon the packers the expense of governmental inspection; that, in other words, the examination which is made on behalf of the public should be paid for by the public. As a matter of fact, however, the extra expense which any business involving danger to the community incurs is rightfully not a tax upon the people, but a part of the cost of the business. The people have a perfect right to require that a concern which manufactures explosives should make its building safe, and yet the people do not pay the cost; so the people have a perfect right to

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require that any concern engaged in supplying food shall, at its own expense, assure the people against injury—or even disgust—that might follow the use of its product. Such a bill is not only legitimate, but also imperative. We are not surprised to read despatches from Europe indicating that American canned meats are losing their market, and we can conceive of no way in which the great packing business can maintain itself now except by assuring the public indisputably that the products of their packing establishments are not only healthful, but are also perfectly clean. On Monday of this week the report appeared prepared by Mr. James Bronson Reynolds and Dr. Charles P. Neill, the special Committee appointed by President Roosevelt to investigate conditions in the Chicago stock-yards. Their report has led the President strongly to urge the passage of the Beveridge bill.

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Lynching and Criminal Procedure

At the instance of Attorney-General Moody, the United States Supreme Court has undertaken to deal with a case of lynching. It is enabled to do so in this case because the prisoner whom the mob hanged was under the protection of the Court. He, a negro, had been convicted in a Tennessee court of criminal assault upon a white woman. His case was finally brought before the Federal Supreme Court, which granted a stay. The sheriff who was responsible for the prisoner was instructed by telegraph to hold him in safe keeping. In spite of that, only one man was left on guard. The sheriff is therefore included, with the men alleged to have been of the mob, in the list of defendants who are now by a rule of the Court called upon to show cause why they should not be punished for contempt of court. These defendants will have to appear before the Court in October. They are subject to imprisonment for contempt; they may in addition be charged in a Federal District Court with murder. Exasperating as are delays in American criminal procedure, much as they may tempt communities to deal with criminals with less formality and greater speed, they cannot for an instant be regarded as justifying the defiance of the courts. It has been by the struggles of generations that the institutions of civilization have been wrought; and it is upon these that popular liberty rests. Men who attack those institutions are threatening the personal liberty of every citizen. That the courts need mending, however, there can be no doubt. The very day after the Supreme Court issued its ruling, a mob in Alabama seized a prisoner who for two years had been held under a charge of murder, and hanged him. Through legal technicalities, the question whether the prisoner killed the victim had not, it is said, as yet even been discussed before the court. That fact does not excuse the lynching, although it explains it; but it ought to create a public sentiment in favor of a radical improvement in the American way of dealing with criminal cases. Governor Higgins, of New York, in vetoing last week a bill to increase the law's delay, declares that the situation, as exemplified in a notorious murder case in that State, is "little less than scandalous." It is not inconsistent to desire, on the one hand, that every defiance of the courts should be punished, and to urge, on the other hand, that decisions of the courts, by being based on justice rather than legal technicalities, be made worthier of respect.

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Lock or Sea-Level Canal

The daily papers report an address by Mr. Shonts, the Chairman of the Panama Commission, advocating the lock canal at Panama, on the grounds not only that it will cost less and can be more promptly constructed, but also that it will be a better canal when completed. We quote from the New York "Sun's" report of this address:

> The so-called sea-level canal is a deep, narrow, tortuous gorge, through which large ships cannot pass, even according to the estimates of the men who recommend that type of canal, at a greater speed than four miles an hour, and which will contain at times, according to the same authority, a current in one direction of two and six-tenths miles an hour. I venture to say that no large ship occupying, as large ships will, forty per cent. of the prism through which it will pass, can navigate at that speed, with that current, safely under its own steam. The lock canal, on the other hand, as recom-

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mended by the minority of the consulting board and indorsed by our Commission, will have thirty-five miles of free lake navigation, so that the difference in time of putting large ships through the locks will be more than offset by their speed through the lake portion of their trip, which is more than two-thirds of the entire length of the canal.

The sanitary effects of the great artificial lake Mr. Shonts does not apparently refer to, and this is an aspect which ought not to be ignored. Speaking broadly, we think that the questions, What should be the type of canal and how should it be constructed? must necessarily be left to experts. They are not infallible, but they are more apt to be right on such a question than an inexpert press or an inexpert democracy. And while the experts are not wholly agreed on the relative advantages of a lock and a sea-level canal, the majority of all experts, as we have heretofore pointed out, and an overwhelming majority of American experts, recommend the lock canal.

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Telephone Competition

New York City has been considerably agitated during the last few weeks over the question as to whether an independent telephone company shall be granted a franchise to lay its wires and rent its instruments in the municipality. The Atlantic Telephone Company, the name of the corporation bespeaking the new franchise, has made an offer of remarkably low rates both to the city and to private users of the telephone. In spite of these attractive promises, The Outlook trusts that the municipal authorities will not grant the desired franchise. Free competition, in our judgment, is a worse than useless method of regulating the cost of the consumer of public utilities. That the telephone has become a public utility is undebatable. It is no longer a mere convenience in a city like New York, but it is an absolute necessity, very nearly as essential to industrial, commercial, and professional life as the United States Post-Office. The New York Telephone Company, which at the present time has a monopoly of the telephone service in this city, has been efficiently managed, and is noteworthy among the great corporations for the public-spirited manner in which it has developed its plant, maintained it in a high degree of scientific excellence, treated its employees with a humane regard for their welfare, and regarded the public as valued customers whose wishes and needs were to be considered in a generous and friendly spirit. Its rates have been unmistakably too high, but about a year ago it made a material reduction after a conference with the Merchants' Association of the city. It has recently announced further reductions, doubtless due to some extent to fear of competitors entering the field. Free competition, however, in telephones would lead to almost as disastrous and entangled a condition of affairs as competition in the fire department or the public school system. The way by which a natural monopoly, such as the telephone, can best be made serviceable is not through competition but through municipal or State regulation or administration.

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Madame Bernhardt on America

The current number of "Appleton's Magazine" publishes an entertaining and suggestive article from Madame Sarah Bernhardt, giving her impressions of the United States to-day as compared with similar impressions which she received on her first visit to this country, twenty-five years ago. Madame Bernhardt shares with Madame Duse, of Italy, the distinction of being one of the two greatest actresses of modern times. Further than this we cannot go in comparing the histrionic gifts of these two ladies. But Madame Bernhardt's achievement and fame are such as to entitle her to a very respectful hearing when she discusses the æsthetic and artistic qualities of any country or people. Moreover, what she says is always pervaded with a Gallic lightness of touch and a Gallic carelessness of responsibility that is refreshing to turn to in times like these of strenuous political and social reform. For example, twenty-five years ago Madame Bernhardt could not abide our hotels, and declared she lived for one entire month in New York literally eating nothing except chocolate which was prepared for her by her

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maid! During the last quarter of a century, we are glad to report, our hotels have improved; so have our men and our women; our women are much less pronounced in dress than they used to be, and do not wear so many diamonds and fine feathers at the breakfast-table as formerly. Our men are more courteous and polished; some of them have even acquired the accomplishment of being able to kiss a lady's hand in the European fashion. These, however, are only the superficialities of Madame Bernhardt's comments. She is impressed with the fact that we are really here making a unified Nation out of a mass of all sorts of races. It is this Nation in the making that "imposes respect." What she has to say about the need of a preservation of the things of beauty and the feeling for beauty is well worth quoting:

> I know very well that we are in the New World; that it is imperative first to be sure of the good resources of the country, to create cities, harbors, defenses, churches, theaters, and banks. Art will be demanded now that all this is accomplished and the cities are created. What cities! . . . Here I see sometimes lovely towns, with their streets lined with superb trees, with pretty villas, with stone sidewalks; and I stop my carriage, and, standing up, I admire the beauty of the country, when a deep bell of a locomotive makes me turn about, and there, with the track laid across this fine avenue, goes a train—a freight train with innumerable yellow cars, carrying tons and tons of oil, spitting out its black smoke on the tops of budding trees—and I think with terror that should this train be derailed and catch fire, these million tons of oil would spread flaming through the town, consuming all the pretty homes.

Madame Bernhardt likes the spirit, enterprise, and hospitality of Chicago, but cannot understand, and in this we heartily agree with her, why the Chicago people have allowed the borders of their lake to be spoiled by the railways. In a European city such a superb lake front as that would be guarded and developed for the pleasure and recreation of the citizens. But the spirit of municipal improvement and of the preservation of scenes of natural beauty is rapidly growing in this country. The time will even come when Burlington, Vermont, lying on the shores of one of our most beautiful inland lakes, Lake Champlain, and commanding a view of a chain of Adirondack peaks of which the Swiss themselves might be proud, will rescue her lake front from the railway yards, lumber piles, and smoky factories which now destroy it; or will at least turn her chief hotel roundabout so that the front windows instead of the back ones will command as much of a view of the water as a visitor can make out between the smokestacks and over the roofs of mills and machine shops.

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The Senior Wrangler

Greek has so long been the center of a fierce struggle in the English universities that the outside world has learned almost with consternation that the Senior Wrangler, who for a full century and a half has been the greatest person in the undergraduate world at Cambridge, is in grave danger of disappearing from the lists of honor-men at that venerable institution. Matthew Arnold called Oxford the university of movements and Cambridge the university of men. English poetry has been so intimately connected with the old town on the Cam that its history might almost be written there from the time of Chaucer to that of Tennyson; but for many years it has been the home of higher mathematics; and while literary culture has been associated chiefly with Oxford, mathematical training has been associated chiefly with Cambridge. Since the establishment of the Mathematics Tripos about the middle of the eighteenth century, the Senior Wrangler, the contestant who emerged first in the most difficult examination set in any institution of learning where the English language is used, has been, for the time being, almost as marked a man as the Prime Minister. So exacting have been the requirements which hedged about this great honor, and so difficult has it been to carry off the prize, that of late years critics have grown bold enough to declare that the Senior Wrangler so exhausts himself in cramming for an examination that he rarely comes to any distinction in after life. This criticism has now taken definite form; for a special committee, which included men of such scientific distinction as Sir G. H. Dar-

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win and Sir R. S. Ball, has pronounced the system, of which the Senior Wrangler has been the consummate flower, unsatisfactory, and has recommended to the Senate of the University radical changes. In the course heretofore the Senior Wrangler has had three years' exacting study of what would be called at Cambridge elementary mathematics, and one year for advanced work; and the committee have reached the conclusion that the competition is so acute that it promotes cramming at the expense of genuine specialization and the development of individual talent. The committee propose an elementary examination at the end of the first or second year, and a second and more advanced examination at the end of the third or fourth years, and urge that the broadening of the course of reading will be a very great gain, because it will make possible greater devotion to progressive work. It is not many years since the square about the Senate House was packed with a crowd of turbulent undergraduates shouting by the half-hour, "Varsity for women!" as the silversmiths of Ephesus once shouted, "Great is Diana of the Ephesians!" It will be interesting to see what conservative Cambridge will do with the radical proposal to abolish what has been the University's greatest undergraduate distinction.

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Shakespeare as an Asset

The monetary value of a literary association is not always appreciated, but some hint of it is given by the fact that at Stratford-on-Avon the number of paying visitors last year was thirty-three thousand five hundred and eighty-seven, of whom, it is a pleasure to note, more than three thousand were Americans. The town is interesting by reason of its old buildings, and the country about it is as charming as any in England; but the tide of travel would not flow to this small community in such increasing volume if it were not for the birthplace of Shakespeare, the old school, Holy Trinity, the cottage at Shottery, the walk across the fields, and the bit of wild thyme that still grows on the hill. Shakespeare has not only enriched English poetry for all time, but he has capitalized Warwickshire with a great reputation which has a drawing power that will steadily increase as time goes on. In his own day, when he returned to Stratford as a man of substance and position, he was doubtless treated with great respect, but there were many who did not forget his humble ancestry, and who could hardly forgive him his brilliant success. None of his contemporaries imagined, as they saw him about the streets, or taking his ease in the house at New Place, that from the commercial point of view he was the most valuable person then living in Warwickshire. Literature does not always pay those who make it, but it pays immense returns to other people; and the heirs of Shakespeare's genius not only include the great company of his readers, but all later generations of his fellow-townsmen.

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A Catastrophe if True

The announcement that Mr. Henry James is rewriting his earlier works in his later style will strike terror into the hearts of those who once rejoiced in Mr. James's insight, subtlety of characterization, and charm of manner, but who have of late years lost the power of understanding what he says. If report is to be trusted, there is somewhere a cultivated young woman who can read the Mr. James of to-day in the original, but the greater number of Mr. James's old readers were as severely bruised by "The Wings of a Dove" as if they had been the talons of an eagle. It is a misfortune that there is not a court of art from which an injunction could be taken out restraining Mr. James from laying hands upon those works which are likely to give him a permanent place in literature. There are many to whom those stories came in early maturity with almost illimitable suggestions, not only of the knowledge of good and evil, but of the poetry of life. "The Passionate Pilgrim," "The American," "Roderick Hudson," and other books of Mr. James's first period keep their old fascination. They belong to our literature, and there they will remain in their original forms; but it is a great pity that Mr. James

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should attempt to throw over these earlier works of art the blight of analysis and psychology into which he has fallen of late years. He will waste his time and he will put a great premium on the early editions of his books.

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Can the Indian Problem be Settled?

During the last four months The Outlook has received, from various trustworthy correspondents in the West, news which indicates that the question as to whether Indian trust and treaty funds shall be used for the support of sectarian schools is not yet dead. We have never supposed that it would die a natural death. As long as any Indian or any tribe of Indians or any reservation of Indians or any territory of Indians possesses money or wealth which the Indians are not allowed to use themselves, but which is used for their supposed benefit by the Government as a trustee, just so long there will be differences of opinion, sometimes honest differences and sometimes dishonest differences, as to how that money shall be expended. As our readers know, The Outlook is permanently and unshakenly opposed to any union of Church and State in this country. We think it injudicious, if not dangerous, to tax the whole people and to expend part of the revenues thus raised for the support of sectarian schools, whether Catholic or Protestant. It is on this ground that we oppose vigorously the use of Indian funds for church schools, and not because it appears to us that Catholic or Episcopalian or Methodist or Presbyterian doctrine is harmful to the Indian.

On another page we print an article by the Hon. Francis E. Leupp, Commissioner of Indian Affairs, who states the present attitude of his office on this question. Without disparagement of his predecessors, it may be confidently asserted that the country has never had a better Indian Commissioner than Mr. Leupp. His honesty, frankness, efficiency, and determination to administer his office with the highest regard for the rights of both Indians and the American people as a whole, are unquestioned. And yet his article discloses the difficulties that always have and always will beset the Indian Bureau. There is only one way to settle the unending controversy concerning the moneys, lands, and other wealth of the Indians. This is to abolish the Indian Bureau, to abolish the trusteeship of the United States Government toward the Indians, to abolish all the reservations, to give each individual Indian the money and land which are due to him, and to treat him as an individual, and wherever possible as a citizen, receiving the same protection of the law that every other individual receives. Doubtless this cannot be done instanter. But it can be constantly kept before us as the end to be secured, and, in general, the more expeditiously the better. The Indian's physical, mental, and spiritual welfare would then be looked after by his neighbors and friends or by voluntary associations. It is very likely that in many instances individual Indians would be robbed of their money or would spend it unwisely or even viciously, but these evils are less than those which are inevitably involved in maintaining a financial trusteeship between the United States Government and any special group of inhabitants of the country.

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Old Battles and New

The observance of Memorial Day North and South becomes of greater moment year by year. As the special events which it recalls recede into the distance and become part of the wide landscape of history, the immortal parts of the men it commemorates and of their deeds stand out with increasing beauty and distinctness. Some of the issues which seemed to the men of the terrible years of the Civil War of paramount importance have sunk below the horizon as the ultimate principles have risen, mountain peaks, with the majesty which always attaches to ultimate things. About those few principles there were honest differences of opinion; in their support men wearing uniforms of different colors fought with passionate earnestness; and

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now, forty years later, it has become clear that behind all differences there was that love of freedom which is the distinctive note of American character, and that willingness to pay the uttermost price for it which gives the greatest Americans their noblest claim on National remembrance. The Blue and the Gray sleep together in a common tradition of heroism and loyalty to the things they held dearer than life; and their children draw nearer as the years of strife recede, and find in one another that fullness and richness of National character which is realized only in the most pronounced differences of temperament, habit, and point of view.

And there never has been a time in our history when there was greater need of the clear and commanding disclosure of the heroic in character and deed than in this hour, when the newspapers are crowded with reports of greed, dishonesty, meanness, and all kinds of dishonor. That we are passing through a great moral crisis becomes every day more clear. That crisis has come not a day too soon, if the soul of the country is to be kept alive; it cannot be too severe in its arraignment of baseness, too thorough in the punishment it inflicts, too drastic in the methods of cleansing and reinvigoration which it adopts. There has never been a more shocking story of dishonor told among any people, nor one which makes the reader or hearer more indignant or ashamed. In whatever direction the light searches, instantly mean little men of great financial position come into startling light, and are seen managing affairs with great financial ability but with the moral ideas of semi-savages. An unendurable moral vulgarity stamps them as men of large brains and little souls; capable of great material achievements, but with rudimentary spiritual development.

On this group of betrayers of trusts the great mass of Americans looked first with incredulity, then with astonishment, and lastly with deepening indignation. Sound at heart, but dull with prosperity, and overtaken by a kind of moral sleeping sickness, the Nation opens its eyes, looks about with dismay, and gathers its forces for a passionate fight against the vices that have brought shame and disaster to it.

About the issue of that fight there is not the slightest doubt; no man is exempt from the service in the struggle for the preservation of American character and institutions. In such a crisis the heroes of the Civil War rise before us to reprove and to fortify. Lincoln's noble devotion to the great ideas of American unity and nationality; Lee's shining purity and perfect disinterestedness in following where he believed his duty led; the innumerable company of the Blue and Gray who counted their lives not worth saving when the things they held dearest hung in the balance—these men of heroic mold rise before us to-day to show how mean and petty are the betrayers of their trusts, how beautiful and satisfying are honor, self-forgetfulness, and fidelity to country, to freedom, to duty.

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Life Insurance Reform

The recent investigation of the great life insurance companies doing business in New York State by the State Legislature has been productive of very great good, but it has also given rise to some dangers against which policy-holders, particularly those who hold policies for a small sum, ought to be warned, if they are not to suffer serious losses.

In considering their policies, the insured have to-day two kinds of questions presented to them. The first kind are practical and immediate, the second are philosophical and permanent. In the second class lie all such queries as, What is the nature of life insurance? Is it a business which may be legitimately carried on for private profit, or is it philanthropic or benevolent? Should it be subject to State law or Federal law? Should people be urged and canvassed by agents to take out policies, or should they simply be informed where they may perfectly safely deposit their premiums and then be left to make their own voluntary decision about them, as in the case of savings banks? Or should the Government take over to itself the business of life insurance, as is partially done in

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Prussia, thus eliminating altogether the element of private gain?

These questions are of interest and of ultimate importance, but at the present moment the policy-holders of the country are concerned with something more real and tangible. What shall be their attitude to their own policies and to the companies in which they are insured? To answer the economic and politico-philosophic questions of life insurance requires some expert economic knowledge; to give proper replies to problems of finance, of actuarial calculations, of reserve funds, and the like, requires some expert life insurance knowledge; but it requires only common intelligence to answer questions which many a policy-holder is asking himself to-day, namely, Are the companies so corrupt that it would be wise for me to let my policy lapse and lose the premiums I have paid rather than to continue to pay future premiums on a policy which maladministration may make valueless? and, If I maintain my policy, how can I vote for directors whom I know nothing whatever about?

The Outlook advises policy-holders of companies which have now been under discussion for nearly a year not to let their policies lapse if they can possibly help it. There has never been any question of insolvency of these great companies. The investigation has not shaken their solvency in the slightest degree. The companies are in sound financial condition, and are able and willing to pay all properly attested death claims. Moreover, the management of these companies is to-day better than it has ever been before in their history. The investigation has wrought practical and efficient reforms of management, and the directors and officers, many of whom are new, are profoundly desirous of atoning for the extravagant and sometimes corrupt record of the past by careful and honorable conduct for the present and future. In our opinion, policy-holders throughout the country were never so safe as they are to-day, and the man who lets his life insurance policy lapse because of distrust of present conditions is likely to commit a grave mistake.

Under the new law policy-holders are entitled to vote in New York State for directors for mutual companies. This means that men having life insurance will be bombarded with appeals from various committees for proxies which will enable these committees to vote under the law. Some of these reorganization committees may be honorable and public-spirited; some of them are without question disingenuous and untrustworthy. In voting for directors, it appears to us that policy-holders would do well to remember the maxim of Lincoln, "Don't try to swap horses crossing a stream." The advice of The Outlook to policy-holders is to vote for the tickets nominated by the companies themselves. There is every reason why the candidates on these tickets should be men who desire to retrieve the mistakes of the past. They will be men who are familiar with the vast investments and assets of the companies and who have had more or less to do with their present sound financial condition.

When the new laws have been in operation for a year, the public will have had an opportunity to study the practical effect of their position, and can form a better conception of the theoretical questions which we have enumerated than it can in the heat and stress of a few weeks' election campaign. After a year's trial of the new system it will be time enough to determine whether everybody connected with life insurance in the past ought to be turned out of office and the vast funds accumulated put into the hands of an entirely new and unknown set of men.

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Our Diplomatic Service

Last week the Diplomatic Appropriation Bill passed the House of Representatives, but, to our regret, an amendment was ruled out, introduced by the Hon. Nicholas Longworth, of Ohio, which provided a million dollars to enable the Secretary of State to acquire sites and residences for American ambassadors abroad.

The chief object of the Longworth amendment was, of course, indirectly to increase the compensation paid to our diplomats. We compensate them by

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paying a salary only, but other nations, in addition, furnish their diplomats with a residence, maintained at Government expense, and, where such residences are not owned or leased, make an allowance for the rental of temporary quarters. An allowance is also made for entertaining. Finally, when the diplomat is retired, it is upon a liberal pension.

Our salaries are insufficient. Mr. Lincoln, the last American diplomat in London to hold the rank of Minister, found, after four years' sojourn, that his total expenses were twice the amount of his salary. Yet, as ex-Postmaster-General James tells us in a recent "North American Review," Mr. Lincoln led a life of simplicity, entertaining only when necessary, as became his official rank, but not lavishly. The charge upon his private purse, therefore, really represented official work done in connection with his ministerial post. Many will agree with Mr. James that this charge should have been borne by our Government, and that it is in no sense an answer to say that the Minister was paid in part by the honor conferred upon him by his appointment. Mr. James adds: "I have known of several cases where men distinguished for ability have been compelled to resign office and return home, not daring to face serious inroads into their modest fortune which longer public and diplomatic service would entail." Since Mr. Lincoln's day the grade has been advanced, and his successors are ambassadors. With entire justification, Congress created by a unanimous vote the office of ambassador. It is safe to prophesy that there will be no diminution of the number of ambassadors; on the contrary, there will probably be an increase. Though very much more is expected in the way of establishment and entertainment of an ambassador than of a minister, Congress did not increase the salaries. What is the result? If our Ambassador is to live in a manner in keeping with his office, only the rich can be named to ambassadorial posts. One of Mr. Lincoln's successors spent $70,000 a year, the sum paid in salary, residence, and accessories to the British Ambassador in Washington. Mr. Bryan and many like him once looked upon such an allowance as little typical of republican simplicity. But Mr. Bryan changed his mind somewhat after our diplomats proved to him that delicate negotiations were often satisfactorily concluded only at what might appear to the uninitiated merely formal and personal entertainments.

At Paris this condition is emphasized. Our Ambassador to France receives a salary of $17,500 a year, upon which he is supposed to rent a suitable residence, furnish it and keep it in order, do a certain amount of entertaining of officials and ambassadors, and at all times receive American citizens sojourning in Paris. The English Ambassador at Paris receives an annual salary of about $50,000 and is provided with a residence rent free—a building for which the annual rent would be about $30,000 a year; the embassy is kept furnished and in repair at the Government's expense, and the whole establishment, including domestics, is maintained by the Government, the Ambassador being allowed about $10,000 annually for official entertainment. In other words, he receives a total compensation of, say, $100,000 a year against the American Ambassador's $17,500.

Now, one of these two systems must be wrong: the compensation of the English Ambassador is excessive or that of ours inadequate. In a recent speech Mr. Longworth inquired: Has any one ever heard of an English Ambassador to France getting rich by reason of his compensation? Lord Dufferin, on the contrary, resigned his office because he could not afford it, and the position was then offered to two statesmen of prominence in England, who were compelled to refuse it on the same grounds. Can our Ambassador at Paris do what American citizens there expect him to do on his present salary? Mr. Longworth pointed out instances of those who had tried it—ex-Governor Noyes, of Ohio, for example, a man of high ability. When he went to Paris as American Minister, he was reputed to be worth about $150,000; when he retired, he was worth nothing, and yet for four years he had lived in Paris in the simplest pos-

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sible way in consonance with the legitimate social demands upon him.

The result, as Mr. Longworth justly concluded, is that, so far as the highest diplomatic positions are concerned, a democratic republic has to-day an office-holding aristocracy; that this aristocracy is founded, not on refinement, education, or social position, but on money; that a diplomat may be never so able, expert in international law, distinguished in the service of his country, competent to deal with great questions—but if he does not possess the necessary wealth he cannot represent his country in the highest positions abroad. This fact has been so well recognized that there have even been applications for ambassadorships by men whose sole qualification was that of wealth, some of them having prudently intrenched themselves by generous contributions to party funds.

We are warned every day that plutocracy is our country's greatest peril. Why, then, asked Mr. Longworth, continue to support a plutocratic office-holding class? While he did not and we would not derogate from the ability of our present ambassadors—for we have been fortunate in having men of wealth also well qualified otherwise to represent their country abroad—is it just that they shall be asked to encroach upon their private fortunes in keeping up the position expected of them?

Mr. Longworth's amendment was by no means a panacea for all diplomatic ills, but it would have gone far to solve one of them, for it would have placed the service more within the reach of men of moderate means. The sum mentioned would of course not have permitted any buying of palaces, but it would have permitted the acquirement of some dignified and suitable residences in foreign capitals. Then, at least externally, the question of the wealth of the individual who happens to be the particular incumbent would not have been so apparent.

Furthermore, as a solution of this problem, the passage of the Longworth amendment, as its framer pointed out, would have also, in our opinion, been better than any attempt to raise salaries to a point which would properly compensate our diplomats. The latter method would involve a large fixed charge; the former would only have increased the fixed charges upon the Government to a very small extent, namely, the cost of keeping the buildings in repair, just as any ordinary landlord would do with his property.

Finally, in the long run, such an investment would have proved profitable. Take, for instance, the legation property at Seoul, which we once owned but which we did not need after Japan began to exercise a practical protectorate over Korea. The property was bought for about five thousand dollars; it is reputed worth to-day about forty thousand. The well-nigh universal experience of countries owning embassies and legations in foreign capitals justifies this claim.

Why should not the Senate restore an amendment which emphasizes and restores the American policy that no great office ought to be the property of a particular class of men?

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Heresy Trials

We publish on another page letters from several correspondents who defend the action of the ecclesiastical court in condemning the Rev. Dr. Crapsey for heresy. We make no attempt to reply to these letters in detail. Without doing so, we here restate the position of The Outlook on heresy trials in general and on this heresy trial in particular.

The Outlook objects to heresy trials for two reasons: It objects to the standards of judgment employed; and it objects to the character of the courts which render the judgment.

Christ warns his disciples against false prophets; but he also tells them how the false prophets are to be known. "Ye shall know them by their fruits." The only evidence of heresy which he recognizes is an evil life. If Dr. Crapsey had been accused of preaching envy and bitterness, of stirring up strife and ill will, of alienating the men and women of his community from the Church of Christ, there might have been some ground for a heresy trial. But we have

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seen no hint of any such accusation. This word of Christ does not stand alone. When his disciples complained of the false doctrines of the Pharisees, he replied: "Let them alone: they be blind leaders of the blind. Both shall fall into the ditch." That is, the only remedy he recognizes for false doctrine is to let it have free course. If it is allowed free course, it will commit suicide. Errors, he says, are like tares sown by an enemy in a field. Do not root them up. Leave them alone. Time and growth will demonstrate their falsity. The disciples complained to him of teachers who were not working with them. "We saw one casting out devils in thy name," said John, "and we forbade him because he followeth not us." "Forbid him not," replies the Master. All he cares for is to have the devils cast out, no matter how.

The Apostles in the main carried out this spirit both in their teaching and their practice. Whatever interpretation may be given to the texts which one of our correspondents cites—and their meaning is not as clear as he seems to think it is[1]—it is certain that the New Testament contains no account of a heresy trial. The Council of Jerusalem to which he refers was not a heresy trial. There was neither accuser, accused, nor court. There was a Council to consider how missionary operations among the heathen should be carried on. The missionaries were criticised because they did not conform to the standards of Judaism. It was not even claimed that they did conform to those standards, but they were justified by the Council because their ministry had been fruitful of good results. This was the standard and the only standard the Council recognized. Out of regard to current prejudice in the Church it counseled that the pagan converts "abstain from meats offered to idols, and from blood, and from things strangled." Paul listened and disregarded. Within a very short time after that advice he told the pagan converts that an idol was nothing in the world, that meat offered to idols was as good as any other meat, and that the only reason for ever abstaining from it was where use of it would hurt the mistaken consciences of their Jewish brethren. If the Council at Jerusalem is to be regarded as a precedent, then the only test of sound doctrine is its practical effect on the hearers, never its conformity to traditional standards, and the counsel of a church court is only advice which the minister or missionary may follow or disregard as he thinks best.

The only heresy, says one of the Church Fathers, is lack of love. The only heresy trial for which the New Testament gives warrant is the heresy of a factious, egotistical, and disputatious spirit.

The other objection to heresy trials is the manner in which ecclesiastical courts are constituted.

The history of mankind has abundantly justified the conclusion that the only way to secure a just judgment is first to secure an impartial tribunal. In empaneling a jury to determine questions of fact the utmost pains are taken to secure unprejudiced men. In constituting a court to decide questions of law equal pains are taken to secure unprejudiced judges. Pecuniary interest in the case, family connection with either of the parties, publicly expressed opinions on the case, are considered a bar. Professional etiquette, which has all the effect of law, forbids a judge from expressing, even in social conversation, opinions on legal questions that may come before him for adjudication. Some attempt is made to secure for the bench men of judicial temper, and the training of the bench tends to confirm that temper when it exists, and to create it when it does not exist. Finally, men are chosen for the bench who possess some measure of expert knowledge of the law.

In the constitution of ecclesiastical courts for heresy trials these very simple principles are entirely disregarded. There is no attempt to conform to them. There is no theoretical recognition of them. When Professor Briggs was tried

[1] Heresy, in the New Testament meaning of the word, is not a false doctrine, but the spirit of faction. It is defined by Sophocles as "party" or "faction;" by Meyer as "factious divisions in the Church;" by Stanley as "party" or "sect;" and a heretic is defined by Alford as "a man who belongs to a self-chosen and divergent form of religious belief or practice." Dr. Crapsey was not accused of attempting to form a party or faction, but only of teaching within the Church doctrines different from those taught by the standards of the Church.

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by the Presbyterian Church for heresy, the court of appeal was a mass-meeting. Of its several hundred members only a small minority had any expert knowledge of either ecclesiastical law or theology; and the great majority of them were elected for the express purpose of either acquitting or convicting the accused. There was no attempt, and no pretense of an attempt, to secure either an impartial tribunal or one equipped with expert knowledge. We bring no accusation against the members of the court which tried Dr. Crapsey. But no one will pretend that they were chosen as the judges of the Supreme Court of the United States are chosen; that men were selected who had neither expressed nor formed any opinion concerning the legitimacy of the opinions which Dr. Crapsey was supposed to entertain and to teach.

In his ordination Dr. Crapsey was asked the following questions, and to each of them gave an affirmative reply; we condense these questions slightly:

Are you determined to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by Scripture?

Will you so minister the Doctrine as the Lord hath commanded and as this Church hath received the same, according to the commandments of God?

Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word?

One of the questions in the case for the ecclesiastical court to decide was this: If Dr. Crapsey thought that in the Church belief in the virgin birth and in the physical resurrection of Jesus Christ was being taught as essential to salvation, was he under obligation to banish and drive away such teaching from the Church? or was this obligation, which was imposed by his answer to the third of these questions, modified by his answer to the second question, Will you minister the Doctrine as the Church hath received the same? In so far as these involved conflicting obligations, which took precedence? Much may be said on both sides of this question. We do not here discuss it. It will not, however, be thought by any one that the Church took as much pains to secure for its tribunal men free from all preconceived opinions on this question as the people of the United States have taken to secure for the tribunal to determine the constitutionality of the income tax a tribunal equipped with open and unprejudiced minds to hear and weigh the arguments on both sides.

There are two ways of counteracting false doctrine in the Church of Christ. One is to leave each minister free to interpret his ordination vows for himself, and to trust for their enforcement wholly to his conscience and to public opinion in the Church. The other way is to constitute judicial tribunals for the trials of heresy by appointing on such tribunals men who are at once experts in theological doctrine and ecclesiastical law and without theological or ecclesiastical predilections. Ecclesiastical history indicates that the difficulties in the way of the latter course are insuperable. An unprejudiced study of the New Testament seems to The Outlook to demonstrate that the former course is that sanctioned by the teaching and practice of Jesus Christ and his Apostles.

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The Spectator

The Spectator confesses to having a keener enjoyment of scenes and pictures and places if the human element is included—not necessarily the mob, the crowd, but some few, a little group of sympathetic spirits, or even one or two kindred souls. The best-arranged kodak picture—of a seashore scene, let us say, drying nets, beached boats, and all—would not be complete to the Spectator's eye until he could include the fisherman, preferably, of course, in the approved oilskins. The best specimens of colonial farm-house and old-fashioned garden grow mightily in interest and beauty if the girl in the sunbonnet really appears.

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The Spectator does not go so far as to say that every human being and any human being will enhance the charm and enjoyment of an experience. He remembers, alas! only too well, the German gentleman who, during all the

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solemn hours of the Passion Play, regaled himself incessantly with his favorite beverage and then let the empty beer-bottles rattle around on the floor. On the other hand, the Spectator will never forget what a privilege it was to have seen that marvelous performance in the company of a cultivated and appreciative friend, a man of the Roman Catholic faith. Annoying or objectionable personalities, however, have obtruded themselves seldom on the Spectator's excursions in the world, and pleasant traveling companions or interesting acquaintances, stimulating and inspiring acquaintances often, have added such unmeasured richness to his experiences that he gladly acknowledges their close association in his memory with the great miracles of nature.

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The Spectator, some time ago, was traveling in Norway, and it was his good fortune to meet there the one man above all others who could make complete the picture of those deep fjords and rugged hills—Henrik Ibsen. After his long cosmopolitan life in Munich and elsewhere he had returned to his native land to make his home in the city of Christiania. Ibsen was staying, as it happened, at the Spectator's hotel, or rather he was eating there, for it was reported that, in true European fashion, he lodged elsewhere. The Spectator was impressed by Ibsen's appearance of avoirdupois; without being really corpulent, he was solid, bulky, substantial-looking. There were a lot of gray hair, thick beard, and a prominent pair of spectacles. Such was the sedate, bushy, little, stout man whose literary work was just then provoking more serious discussion perhaps than that of any other writer—without question the most widely known Scandinavian of his day.

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He was very retiring, and stole rapidly through the public halls when such a route was unavoidable; but one day the Spectator found himself in the small reading-room alone with Ibsen, both busy at the same table with files of the foreign newspapers. In some perfectly natural way conversation began—in German, his adopted tongue. The subject of his work was the only possible subject, of course, and the wind blew in that direction almost immediately. He was as pleased as a school-boy when told what must have been an old story to him—about the interest his realism had roused in America.

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The Spectator had visited one of the American colleges just before sailing for Norway, and had heard a literature class discussing "Hedda Gabler" with keen interest and appreciation. The Spectator related this incident and repeated some of the discussion. The old man seemed delighted but really surprised that young people, students, should have found anything to attract them in his dramas. "I did feel," said the Spectator, "that they were puzzled at times; they wondered, and others also have wondered"—the Spectator felt in all conscience he must here include himself—"what literary requirement was fulfilled by the sweeping chaos, the utter sadness. Why, for instance, in this 'Hedda Gabler' did they all have to die? Was there no other possible ending?" The old man looked kindly at the Spectator and answered quietly, after a pause: "You perhaps have not lived long enough to realize how much sadder it often is to live than to die."

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This seemed rather a repetition of his philosophy than an explanation of it. He chatted for a while of good English translations and editions and of bad English translations and additions, but finally came back once more to the question of his meaning and philosophy. "The whole story," he said, "of what a writer wants to tell is often a long one, and no single piece of his work contains it all—a little bit of it is in each. And if you really want to know," he added, "what life means as it seems to me, you must read what I have written in its order and sequence—the last thought must not be taken first."

And yet isn't that what people are always trying to do?

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IMPRESSIONS OF A CARELESS TRAVELER

DOLCE FAR NIENTE

THE poor have their fresh-air excursions provided for them. There are few charities which accomplish so much for so little expenditure as such fresh-air funds as those of "Life" and the New York "Tribune." The very rich have their fresh-air excursions—traveling in their yachts in Long Island Sound, or along the coast of Maine, or even on the other side of the ocean in the Mediterranean. And who would begrudge the overworked millionaire his fresh-air excursion? Not I. Why should not men of moderate income also have their fresh-air trips? They are hard worked and need the rest. Their brains grow weary of the noise, and their hearts of the excitements, and their lungs of the poisoned air of the great city. For them commerce furnishes a fresh-air excursion. Of the hundred and ninety passengers on the Prinzessin Victoria Luise there were probably very few who could afford to take a trip to the West Indies in their own yacht; there was not one who would have been willing to take the trip as a charity from richer neighbors. The Prinzessin took us as her guests, but as (for what reason I know not) what is popularly called a Dutch treat—that is, each passenger paid his share of the expenses, and a little more. This is called a commercial age; and it is preached against as sordid and is riddled with criticism, cynical and otherwise, partly, I am inclined to think, because we all like to show ourselves superior to the age in which we live. But what is commerce but an exchange of services? And why need an exchange of services be poisoned by a sordid spirit? There is no reason. Personally I think the commercial age much superior to either the military or the ecclesiastical age, as I think the age of skepticism is better than what men fondly call "the age of faith." The age of skepticism produces the public school; the age of faith produced the Inquisition.

Our fresh-air fund took us to the West Indies. We sailed from New York March 8; we arrived on return March 31; which gave us three weeks on board our yacht. There are three ways of making a tour of the West Indies. There may be thirty; I only know of three. A friend of mine recently took a freight and passenger steamer to Demerara at the mouth of the Orinoco River in South America. He sailed in and out among the West Indian islands, landing at the different ports to take on and put off freight, and took the opportunity at each landing to go ashore and see the town. In this way he got, at a moderate cost, and perhaps I should add with moderate comfort, a restful trip at sea and a good panoramic view of the West Indian Archipelago. A second way is to take a steamer to Kingston, Jamaica. In about four days you reach your port and transfer to an excursion steamer which sails, I believe, every fortnight from Kingston for a tour of the islands. I saw the steamer, and she looked like a seaworthy and a comfortable craft. This I fancy would cost more than the freighter, and would probably be more comfortable. The third way is the way we have taken. The Prinzessin is called a yacht, and she deserves her name. She carries no freight, no second-class passengers, of course no steerage. The whole ship is given up to her guests. She has a flush deck, and you can walk from stem to stern. And there is always room to put your steamer chair where you like, as you like. The steamer has given us a chance to see St. Thomas, Martinique, Barbados, Trinidad, Porto Rico, Cuba

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(both Santiago and Havana), and Nassau. So we have sampled the various colonial settlements—Danish, French, American, and Independent. We have seen the harbor which Lincoln and Grant wanted to buy and which Denmark wanted to sell, but which our provincially-minded Senate, led by Charles Sumner, prevented us from acquiring; the island which fell into our hands without a struggle as a result of the Spanish-American War; the harbor where Cervera's fleet lay imprisoned, and on the shore ten miles distant we saw the wreck of the Oquendo, the one sad monument to the courageous but futile attempt of the Spanish admiral to escape; the San Juan hill, one brief glimpse at which is quite sufficient to arouse one's indignant contempt for writers who have attempted to belittle that famous charge; the "tree of peace," where the surrender of Santiago was arranged; the bay of Guantanamo, where our army effected its landing for the assault on Santiago, and where we saw a fleet of a dozen of our war-ships at anchor; and the famous harbor of Havana, with the wreck of the Maine still showing its ugly head out of the water, a monument to the dullness or the niggardliness of our American Congress, which either refuses or fails to provide for its removal from the port of a friend and neighbor. And our Captain, who goes out of his way to show his guests all that can be shown, has gone far enough out of his straight course to give us a chance to greet the Nashville, which is cruising off the shore of Santo Domingo to insure protection to our American officers, while the Senate deliberates at its leisure on the question, What duties and responsibilities, if any, are involved in our maintenance of the Monroe Doctrine?

These are some of the recent events in American history which have been brought to our mind in this trip. For suggestions of more ancient history, from Columbus down, I refer the curious reader to the books on the West Indies, to which I had to go myself; and for reminiscences of the awful tragedy of Martinique, the terrible evidences of which we witnessed in our three hours at St. Pierre, I refer to George Kennan's letters in The Outlook, which I re-read almost under the shadow of cloud-capped Pelée.

March is a good month in which to escape from the North Atlantic coast. While we were sleeping under sheets by night and wearing linen and duck suits by day, we read of ten or twelve inches of snow in New York, Philadelphia, and Washington. I heard one of our passengers say that she would like to plunge her hands in the fresh-fallen snow, but most of us were very glad to exchange the blizzards of New York for the zephyrs of the West Indies, and the snows of the fortieth parallel of latitude for the endless procession of flowers which we found in the twelfth to the twentieth parallels. To me the climate was an agreeable disappointment. The sun was hot; but the days were tempered by a perpetual haze, which was refreshing if not invigorating, and the nights, though not absolutely cool, were never sultry. There was perhaps one exception. We had rain and heat combined in Jamaica; it was an exception just to show what a typical climate can do when it tries. Speaking for myself, the climate in general was just what I wanted, agreeable even in Trinidad, where we were but ten or twelve degrees above the equator. It took the tensity out of my overstrained nerves; the fever heats out of my blood; the strenuous purpose out of my life. I was relaxed—like the violin when the strings are all loosened, and it loses the inclination because it loses the capacity to give forth its music. Care flew away to a more congenial clime; and, Yankee though I am, I could understand and sympathize with the easy-going air even of the busy men and women whom we saw, not to say with the happy-go-lucky appearance of the numberless unbusy ones. If you need a nerve stimulant, go to the coast of Maine; if a nerve sedative, go to the West India Islands. Have you ever read Tennyson's "Lotus Eaters"? Have you ever been in a mood which responded to their experience? Have you ever known what it is to be tired of your work, tired of the world and its problems, tired of society and its fellowships, tired

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of yourself? Have these lines ever appealed to you:

"Let us alone. What pleasure can we have
To war with evil? Is there any peace
In ever climbing up the climbing wave?
All things have rest, and ripen toward the grave
In silence; ripen, fall, and cease:
Give us long rest or death, dark death, or dreamful ease."

If you are ever inclined to be a lotus-eater, I recommend a trip to the West Indies. You have bidden your friends good-by, cast off from the pier, and are sailing down New York harbor. As the sky-scrapers grow dim in the distance, and the roar of the city diminishes to a hum and then drops into silence, railway rate regulation, immigration problems, heresy trials, the race question, labor and capital, all disappear. Even in the "war with evil" a temporary truce is declared. For three weeks you have nothing to do but to eat and sleep and then sleep and eat. It is for the tired man better than a trip to Europe. For, as the old excitements fade out of your mind, there are no new anticipated excitements to take their place: no great cities to explore, no museums and art galleries to visit, no cathedrals to study, no mountains to climb; nothing but a "long rest" and a "dreamful ease."

For such a purpose I cannot easily imagine any climate or any waters better than those furnished in a cruise among the West India islands: always a breeze, for the trade winds are ever blowing; always a comparatively quiet sea, for you are generally in sheltered waters; and frequent shore excursions to break the monotony of the sea voyage to those to whom it is monotonous—it never is to me. For the tired brain worker, who begins to find the grasshopper, if not a burden, at least a much larger insect than he used to appear to be, I recommend a trip to the West Indies in February or March. L. A.

INDIAN FUNDS AND MISSION SCHOOLS

BY FRANCIS E. LEUPP

Commissioner of Indian Affairs, Department of the Interior

THE Indian Appropriation Act for the fiscal year beginning with July 1, 1906, and ending with June 30, 1907, has passed both chambers of Congress and is at the present writing in the hands of the joint committee of conference, where it will undergo its finishing touches before being presented once more to the two houses for consideration in its permanent form. When last heard from, the members of the conference had agreed to accept an amendment adopted by the Senate, reading as follows:

> Mission schools on an Indian reservation may, under rules and regulations prescribed by the Commissioner of Indian Affairs, receive for such Indian children duly enrolled therein, the rations of food and clothing to which said children would be entitled under treaty stipulations if such children were living with their parents.

Two years ago an item was incorporated into the Appropriation Act which, according to its authors, was intended to convey the same idea, but which couched it in this form:

> No part of the moneys herein appropriated for fulfilling treaty stipulations shall be available or expended unless expended without regard to the attendance of any beneficiary at any school other than a Government school.

For one, I am extremely glad to see the change of phraseology. The new seems to me more wholesome, more dignified, in every way more worthy of the great body of American lawmakers than the old. The only objection I have heard raised to it was that it was likely to revive the old controversy about Government support of sectarian institutions. It may, but it has not yet; indeed, a Senate supposed to be very susceptible to such controversial influences voted its approval without so much as raising a question on the floor. So much for

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candor and plain speaking, as opposed to mystery and involution of language.

As to the intrinsic merits of such legislation, I, for one, ask the privilege of standing up and being counted in its favor; and in order that the readers of The Outlook may understand the subject and form their own opinions, favorable or adverse, intelligently, I shall ask them to bear with me through a few lines of explanation.

Some of the treaty provisions under which the Government still issues rations to sundry Indian tribes are so framed that if the head of a family stubbornly refuses to educate his children, the rations which would otherwise be given to him may be cut off. If the children go to school, they are supposed to be cared for there, and their rations are deducted from the family's total supply. If they attend a Government school, the Government simply, in effect, transfers their rations from the family to the school, so that the children get the benefit of them; but if they go to any other school than one supported by the Government, it has been held that they were not entitled to such benefit, so that no rations could be given, without special legislation, to a non-Government school. Under this ruling, which, however just as a legal interpretation, has borne with great severity upon certain very worthy mission schools, more than one of these institutions has been forced out of existence.

Now, it seems to me as if this condition of things tended to defeat, rather than foster, the main end which the Government itself has had in view—the education of the rising generation of Indians. Among white citizens, not the most stringent of our compulsory education laws draws any hard and fast line against private or sectarian schools as distinguished from public schools; the only question the State asks is whether every child is getting an education somewhere. So, as I look at it, we should ask the same question regarding the Indian child, and stop there. It is perfectly competent, of course, for Congress to say, if it wishes to, that no part of the money raised by popular taxation shall be used for the maintenance of private institutions; but if the lawmakers of any community were to say that the children who go to private schools should be deprived of any of the privileges universally enjoyed by other children simply as children, we should consider it a pretty harsh decree.

In other words, to say that a child which, if it goes to a Government school, or if it has a good reason for staying at home, will get its share of the common tribal benefits, shall be stripped of those benefits simply because it goes to a school not run by the Government, seems to me dangerously like laying a penalty on education because that education does not wear a particular brand. Perhaps I am wrong; but if I am, I shall be glad to be shown wherein.

A great deal of newspaper space has been given to the discussion of another subject in connection with the Indian sectarian school question, concerning which many misunderstandings have been rife. The President, in a letter addressed to the Secretary of the Interior in February, 1905, announced that certain Indian tribal funds would continue to be used till further notice, unless Congress or the courts forbade, for the support of such schools as the Indians themselves preferred, premising only that no Indian should be permitted to dedicate to this purpose more than his own pro rata share of the money coming to his tribe. In pursuance of this order, I prepared a code of rules to govern the division of the tribal funds among the members of the tribes concerned, so as to determine the amount of the pro rata share of each Indian, which he was free to give away. These rules were published in my Annual Report for 1905. Later in the season the President decided that he preferred a somewhat different method of determining the amount of the pro rata shares. My plan was to set apart, first, the sum which would be necessary to support the Government schools, and divide the rest among the whole number of Indians concerned. His plan was to divide the entire amount without making any such preliminary deduction.

This last mode of division, of course, made the pro rata share of each Indian somewhat larger than it would have been

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under my plan. The objection which I foresaw would be raised against it was that the shares of all the Indians in a tribe would be affected to a greater or less degree by the diversion of any part of the tribal income to the support of a sectarian school. Petitions were prepared which would enable each Indian in the several tribes concerned to indicate whether he wished his pro rata share of the money to be drawn upon for a sectarian school or for a Government school. These were placed in the hands of the several agents, with explicit instructions as to the safeguards to be observed for assuring the authenticity of the signatures, and particularly for having the whole business conducted with the utmost candor and publicity. In one letter, for example, occurred the following passage:

> Some question . . . has been raised as to the extent to which the signer of a petition is liable to reduce by his own act the amount of money coming to him and his family during the fiscal year. The truth is that the Government guarantees to every Indian child a chance to get a common school education somewhere, and that it maintains a large and expensive educational establishment, only part of which is supported from the tribal funds, the rest being a burden on a general educational appropriation by Congress, exempt by statutory prohibition from drafts for sectarian school purposes. Hence, *any* diversion of tribal money to the support of mission schools is bound to reduce to some extent the total balance which would eventually be divided per capita in some form among the tribe. It may be a very small percentage of reduction if the tribal fund is large, or a large one if the tribal fund is small; but it will be a reduction of some sort, and, under the President's latest orders, will be suffered more or less by all members of the tribe.

A good deal of other material was sent, explanatory of the process of handling the business. My surprise was great, therefore, when, one day, toward the close of a stretch of some twelve consecutive hours of work—ten of them without a pause for food—it became necessary for me to answer a telegram of inquiry on a point which seemed to me perfectly clear. The answer was prepared for me by a member of the Office staff to whom I had given general directions. I was tired out physically and mentally, and ran my eye over the answer very hastily; and all I was looking for and all I saw in it was the certainty that it set forth three things on which I was bound that no Indian should be misled by any one. These were:

1. That the treaty as well as the trust funds would be used.
2. That no petitioner would be permitted to sign away more than his own share and the shares of his family.
3. That under the existing system the shares of all the members of the tribe would suffer some diminution.

I signed it without stopping to criticise its very crude and unsatisfactory form, assuming that it would be read in the light of all that had gone before. It was addressed to the Agent at Pine Ridge, South Dakota, who had made the inquiry, and ran as follows:

> Payment for contract will be made out of all trust and treaty funds named in petition to the extent of the shares of the petitioners and petitioners' children, the total of which will be deducted from the total amount of said funds whenever a distribution is made, thus reducing by such amount the shares of all Indians.

The next day, still more to my surprise, came from the Rosebud Agent a similar telegraphic request for particulars. The same form of answer was laid before me, and then I began to think that some one was behind all this interrogation with a purpose to draw me into some vulnerable statement. So I edited the despatch somewhat, and sent it off in a form which seemed to me a trifle clearer for the use of the two words I have here italicized:

> Payment for contract will be made out of all trust and treaty funds named in petition to the extent of the shares of the petitioners and petitioners' children, the total of which will be deducted from the total amount of said funds whenever a distribution is made, thus reducing to such *degree* the shares of all *Rosebud* Indians.

For the lameness of the expressions used I have no apology to make except the maddening pressure under which I was working at the time and the single purpose of absolute candor which absorbed my mind. Now that I am able, through the completion of the petitions, the calculation of the pro rata shares, and the application thereof to their destined objects, to strike an approximate balance-sheet, let us see how the plan

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works out in actual operation, and whether my prophecy was or was not correct.

There were four sectarian school contracts at issue. The first was for the Holy Rosary Mission School on the Pine Ridge Reservation in South Dakota. There are 6,703 Indians on the Pine Ridge roll, each of whom would be entitled to $49.67 from the tribal income for the year. Of these 801 are represented on the petition, standing for a total of $39,785.67. They have asked that $21,600 of their money be given to the mission school. The rest of the tribe, numbering 5,902 Indians and entitled to $293,152.34, are counted as preferring the Government schools, which this year cost $81,886. There is therefore a balance of $211,266.34 still due to the non-petitioners, or $35.79 each; while to the petitioners is credited a balance of only $18,185.67, or $22.70 each. If there had been no diversion of money to the mission school, there would have been $251,052.01 to be divided between 6,703 Indians, entitling each to $37.45; so that, though the great burden of the mission school diversion falls upon the petitioners, who give away $14.75 each, the share of each non-petitioner suffers to the extent of $1.66.

On the Rosebud Reservation in South Dakota are 4,986 Indians, each of whom is entitled to $50.15 from the tribal income of the year. Of these, 669 are represented on a petition for a contract with St. Francis' Mission School, involving $27,000. The shares of the petitioners would make a total of $33,550.35, so that they will have a balance to their credit of $6,550.35, or $9.79 apiece. The non-petitioners number 4,317, controlling an aggregate of $216,497.55, and the Government schools cost this year $76,836, which will leave them a balance of $139,661.55, or $32.35 apiece. Had there been no diversion of money to the mission school, there would have been $173,211.90 to be divided between 4,986 Indians, at the rate of $34.73 each; so that the petitioners will be credited with $24.94 less, each, than they would have been but for their petition, while the shares of the non-petitioners suffer a deduction of $2.38.

Crow Creek Reservation contains 1,009 Indians, whose pro rata shares amount to $50.24. The request made here was for a contract with the Immaculate Conception Mission School for the education and care of 65 pupils at $108 a year, or $7,020. The petition, however, fell short of the mark aimed at, the signatures representing only 81 shares, or a total of $4,069.44. The shares of the 928 non-petitioners aggregate $46,622.72. The Government schools cost this year $21,410, leaving a balance of $25,212.72 to be credited to the non-petitioners, or $27.16 to each; whereas the petitioners have nothing left, all their shares having been given by them to the mission school. Their total subscriptions, however, provide for only 37 pupils instead of 65. Had there been no diversion of money to the mission school, there would have been $29,282.16 to be credited to the whole 1,009 Indians, or $29.02 to each; so that the shares of the non-petitioners suffer to the extent of $1.86.

On the Tongue River Reservation in Montana are 1,412 Indians, entitled to $39.63 apiece. A petition for the care and education of 60 pupils at St. Labre's Mission School—involving an expenditure of $6,480—contains signatures representing 108 shares, or $4,280.04. Hence the contract can be made for only 39 pupils instead of 60, and this wipes out the shares of the petitioners altogether. The non-petitioners number 1,304, and their combined shares amount to $51,677.52; so that the deduction of the cost of the Government schools, $15,000, leaves them a balance of $36,677.52, or $28.12 each. If there had been no diversion for the mission school, there would have been $40,957.56 to be credited to the whole body of Indians, or $29 each; whence it appears that the deduction from the share of each non-petitioner is 88 cents.

I have gone thus into detail for two reasons: first, because, in any matter in which the public evince so much interest, I am always glad to give a prompt account of my stewardship as soon as the necessary figures are at hand; in the second place, I feel that this showing justifies my much-discussed despatches to the agents at Pine Ridge and Rose-

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bud reservations, at least in the light in which I had a right to expect those despatches to be read.

The story would not be complete, however, if I did not add that, by the President's orders, the use of the treaty funds, as described above, is to cease with June 30, 1906. Almost as I was writing the last paragraph I was served with the preliminary writ in a suit to enjoin any money payment under the contract for St. Francis' School on the Rosebud Reservation. The suit is brought by three Indians as nominal complainants, but actually by the Indian Rights Association, not in any sectarian or hostile spirit, but merely for the purpose of testing the law. I welcome it heartily, as I have done my best ever since this matter first arose to procure an authoritative settlement of the legal phases of the whole tribal fund question, raising the points myself, but thus far in vain. If, as I hope, the case proves to have enough vitality to carry it to the court of last resort, the decision will take its place side by side with that in the Lone Wolf injunction suit and other epoch-making definitions of the law of the land regarding the Indian.

MENDELSSOHN'S CONTRIBUTION TO ROMANTICISM

BY DANIEL GREGORY MASON

IN studying the relations of a number of contemporary artists to the general tendency of their age, it is interesting to note how, in spite of the influence exerted upon them all by prevailing conditions and available opportunities, each responds to the occasion in his own way, always maintaining, in the common enterprise, his own particular ideals, tastes, and methods. Despite all the schools and movements in the history of art, each artist remains himself. So it was in the period of romanticism through which music was passing in the nineteenth century. The romantic tendency was in the air—the tendency to subjectivism, to picturesqueness, to specialized expression, to a richly sensuous embodiment of ideas; but, nevertheless, each man of that period approached music from his own standpoint, seized upon those elements in it for which he had a native affinity, and quietly ignored what did not attract him.

That Mendelssohn should have been a romanticist at all is a proof of the strength of the romantic tendency in his day; he seemed born rather for the severest, purest, most uncompromising classicism; and if he did as a matter of fact come to share the ideals of his age, it was in his own way and for his own ends. The crudities, the exaggerations, the morbid self-involution of the extreme phases of the movement, certainly never infected him. For this happy immunity he was indebted largely to the fortunate conditions of his life, both personal and artistic. Crudity is usually a result of narrowness of culture or of a deficiency in technique; and Mendelssohn grew up in a singularly refined domestic and social circle, and was a skilled musician before he was breeched. Exaggeration springs from a lack of taste; and Mendelssohn's taste, both by native endowment and by training, was consummate. Self-consciousness, whether blessed or baneful, is the child of suffering; how then should it come to one whose whole life was so protected, so guided, so lapped in material prosperity, family affection, and social respect?

Mendelssohn's life reads like the story of some fairy prince, beautiful, brave, and virtuous, who is rocked in his cradle by the gentle godmother Good-fortune, who runs his race amid the plaudits of admiring friends, and who dies young, untarnished, and full of honors, as one loved by the gods. He never knew the squalor of poverty, the paralysis of drudgery, the bitterness of inaptitude, the dull ache of disappointment. In his

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bright, precocious childhood he was the idol of a wise father, a fond mother, brothers and sisters who shared his tastes and in some measure his abilities, and a circle of literary and artistic friends at the head of which was the aged Goethe. In later years he had all the advantages of university training, the best teachers in music, foreign travel, varied friendships, a happy marriage, and a fame extending to all corners of Europe. Appropriately indeed was he named Felix.

All this good fortune, moreover, was but the proper setting for a character of rare purity, radiance, and refinement. His temperament was as sensitive, his heart as affectionate and chivalrous, as his mind was keen, flexible, and well stored. He carried the same grace, the same distinction and elegance, that gave his letter-writing, his water-color sketching, and his music their peculiar charm, into his courting, his friendships, and even his casual relations with acquaintances. His very faults were but further evidences of this fineness, this exquisite sensibility. His pride was insatiable. He was quick to take offense at a fancied slight, and could never forget a grievance. He had the princely habit of exacting complete, unreasoning devotion from his subjects. "Write soon, and love me," he ends one of his letters. To a friend who had ventured to warn him against a lowering of his ideals he writes: "Upon my word, when I improve or deteriorate, I shall let you know by express; till then believe it not." "He loved," says one of his friends, significantly, "only in the measure that he was loved." The same sensitiveness led him to avoid all painful and disagreeable subjects, to dwell on what was bright, gracious, and delightful, and to maintain a Spartan reticence regarding his private affairs and deeper feelings.

These essential qualities of his character reveal themselves everywhere in Mendelssohn's music—in the suavity of his melody, in the purity of his harmony, in the smooth fluency of his part-writing. Violence of contrast, whether in harmony, in dynamics, or in style, he punctiliously avoids. All is clear, unperturbed, discreet, harmonious. The lavish sensuousness of Schubert, the impulsive sincerity and passion of Schumann, were impossible if not distasteful to this cool, detached temperament. Mendelssohn instinctively maintains in all he does the aloofness of the student, the technician, the dispassionate observer; personal sentiment, self-revelation, the autobiographic appeal, he avoids as the purist in manners avoids a blush, an exclamation, or a grimace. If he is a romantic in his love of the picturesque, in his sense of color, and in his tendency toward definite expression, his emotional reticence is entirely classic. He is more observant than introspective, and his art is more pictorial than passionate.

Compare for a moment, by way of illustration, the overtures "Manfred" and "Hebrides." Schumann's work is intensely human from the opening onslaught of syncopated chords to the final deep-drawn sighs of the contrabasses. There is unassuagable desire in the melody so appropriately marked "In leidenschaftlichem Tempo," there is the very accent of a lover's longing in the beautiful Astarte theme. The music constantly rushes on into feverish excitement, only to expend its force and die away to tender sadness, whence in a moment it lashes itself again into new fury. From this so human world—

> "Of infinite passion, and the pain
> Of finite hearts that yearn"—

Mendelssohn transports us, in his "Hebrides," to an island set in a boundless expanse of the sea, where we watch only the rise and fall of great billows and hear the long sigh of the wind and the cries of sea-birds. The fierce dissonances of Schumann, his ceaseless modulation, his never-resting movement, give place to clear ethereal harmonies, to high, pure trumpet calls, poising violin melodies, and the thin note of the oboe suggesting infinite distance, and to an undulating movement like the ebb and flow of winds and waves. These two works are typical. If Schumann is incomparable in his insight into the storm and stress of the human heart, Mendelssohn is one of the greatest of landscape painters.

What is true of the Hebrides Overture

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is in greater or less degree true of all Mendelssohn's compositions which can be called truly successful. They charm us not by their personal appeal, their introspective veracity, as Schumann's so constantly do, but precisely by their freedom from personal bias, their objective truth, their universal interest. When he makes us see the winds and waves of the Hebrides Overture, the marching pilgrim of the Italian Symphony, the dancing fairies of the "Midsummer Night's Dream" music, it is not as through a temperament but as in the white light of pure imagination. It is such a view of the world as some visitant from another planet might get—some gentle, happily organized being whose intelligence was unperturbed by human passions and undistorted by practical interests. "In the eyes of Mendelssohn," a keen observer has recorded, "there was none of that rapt dreaminess so often seen among men of genius in art. The gaze was rather external than internal; the eye had more outwardness than inwardness of expression." What is said here of the physical eye might with equal truth be applied to that mind's eye with which the artist envisages his work. Mendelssohn's attention, we feel, was never engaged with his own emotions, but played like a disembodied spirit about the impressions he was imagining. He himself is as elusive as the elves and fairies he so loved to depict. He is always behind his work rather than in it.

The technical peculiarities of the music are precisely those we should expect in an art pursued in this spirit of cool and competent impersonality. Mendelssohn's melody has none of that quality of impassioned utterance so eloquent in Schumann's, none of the mysticism or intimacy of Chopin's; it is more decorative than expressive, a sort of tonal arabesque, graceful in design, often exquisitely wrought, but curiously unexciting. His harmony is correct to the verge of conventionality; he prefers a traditional to a novel progression, values clearness above richness, and treats dissonances with the utmost circumspection. His attitude toward modulation is conservative. Certain of his works, such as the Scotch Symphony, with its endless A-minor and D-minor, have justly been charged with monotony, so fond he is of hovering gently about among a few closely related keys. In polyphony his ideal is smoothness of progression. Those daring momentary collisions between different voices, each progressing independently, which give Bach's fabric such a stoutness, he shrinkingly avoids. His part-writing is almost too conciliatory, too considerate of the prejudices of the ear; the natural roughnesses are all ironed out or glossed over.

In the matter of orchestration, a branch of his art to which scant justice has been done by critics, his rare sensitiveness of ear and his exquisite taste make him a master. His instinct for proper balance and fusion of *timbres* is unerring, he knows how to be sonorous without becoming opaque or blatant, and his scores abound in the purest, clearest, and freshest colors. Where shall we find a parallel for that ethereal shimmer of the violins in the "Midsummer Night's Dream" Overture, or for the magical chord of the wood-wind that arrests it? or for the serene beauty of the violin melody, so airily poised, at the end of the same overture? or for the liquid coolness of the flutes, violins, and trumpets in the "Hebrides"? or for the elastic vitality of the violins at the opening of the Italian Symphony? or for the celestial purity of the two flutes in the Pilgrim's March, in the same symphony? Here, we cry with delight, is a master who can make flutes and clarinets, and violins in their upper register, and trumpets playing *piano*, sound not like mere orchestral instruments, but like angelic voices in remote skies. This magical charm is largely due to the limpid transparency of his coloring. He never overscores, never surfeits the ear and confuses the mind by laying on the tints too thickly or piling up colors that will not fuse. As a master of pigments like Monet knows how to set on the canvas spots of pure color which merge only in the eye of the beholder, so Mendelssohn builds Æolian harmonies with a few pure tones that fill but never cloy our ears.

So long as Mendelssohn maintained his instinctive aloofness from human emotion, so long as, dwelling in his heaven of imag-

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ination, he painted his delicate aquarelles of fairyland and romantic natural scenery, he was an incomparable master. In that rarefied atmosphere sentiments, like objects, were quite properly somewhat ghostly, tenuous, impalpable; the cheerful Mendelssohnian contentment sufficed for joy, the tender Mendelssohnian melancholy for sorrow. But unfortunately, as years went on, he could not resist the temptation to express those cruder and less bloodless passions for which his own nature, delicate, protected, and amiably selfish, lacked sympathy. There was the incentive of example in such composers as Schumann and Chopin, and of increasing maturity in himself, which may well have made the man of forty discontented with that gracious insubstantiality which was entirely charming in the work of a youth of seventeen. But if there were incentive and excuse, there was not justification; for Mendelssohn simply lacked the qualifications for the music of human emotion. When, in the "Songs Without Words" and other piano pieces, in the adagios of his symphonies, and in his songs and oratorios, he ventured on ground where Beethoven and Schumann were at home, he made it at once evident that his sentiment was sentimentality, that his tragedy lacked body and virility, and that he was quite innocent of humor. The "Songs Without Words" are an insipid brew of music-and-water; the slow movement of the Scotch Symphony, in spite of noble moments, sounds effeminate when compared with any similar movement by Schumann; and the oratorios, so suspiciously popular with that element of British taste which takes its music religiously instead of making its religion musical, fairly drone with pious platitude and dull devotion.

Mendelssohn's innate shortcomings were pitilessly fostered and increased by the too unrelieved good fortune of his lot, a good fortune which was in truth misfortune. The smile of Destiny, constant from his youth, became at last fixed and vacuous. His circumstances were too favorable; they protected his failings as well as his virtues. If he never knew the squalor of poverty, neither did he profit by its tonic effect upon will-power, persistence, and resourcefulness. If he was not discouraged, neither was he stimulated, by adverse criticism. As a rare plant, kept always under glass, withers at a breeze which would invigorate the hardy weed, so he could but shiver and shrink from those winds of impartial opinion which ruder natures inhale with elation. Like all spoiled children of fortune, he grew irritable with advancing years. Nor can we blame him when we realize the ennui and disappointment that must have been his. To set yourself a pace which no mortal could maintain by writing the "Midsummer Night's Dream" Overture at seventeen, to marry an angelic creature who agreed with your most casual word and kissed your hand when you improvised in public, to move among admiring friends, relatives, pupils, and acquaintances as a king might move in a never-ending triumphal procession, to find all qualms you might feel from time to time as to the superiority of your work immediately drowned by the immemorial habit of passive self-acceptance, to see other men, with other ideals, winning a success which your universally recognized fair-mindedness would not let you deny—all this might bring pangs of bitterness to a saint. That Mendelssohn felt these pangs no one can doubt who reads with attention his later letters and conversations.

If during his life Mendelssohn was thus surrounded by an atmosphere of adulation almost asphyxiating in its density, since his death this idolatry has gradually given place to an equally fatuous contempt or indifference; it has become the fashion to sneer or to smile at Mendelssohn's music. This is to be regretted; for not only could a single masterpiece like the "Midsummer Night's Dream" Overture atone for a thousand "Songs Without Words," but had Mendelssohn never composed a note, his work as a conductor and performer, his Bach propaganda, and his many-sided industry for the elevation of musical taste in his day, should win our admiration. But if we cannot justify, we can easily understand, the present tendency to underrate him. He represents a mild, tentative, and restrained application of

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artistic principles that have been much more brilliantly and thoroughly illustrated by bolder spirits like Schumann, Chopin, and Liszt, who have accordingly somewhat eclipsed him. His conservatism also made him retain many of the traditional formulæ and mannerisms of classicism which have become distasteful to our less conventional age. Above all, since his romanticism was a matter of imagination rather than of passion, of fancy and delicate sentiment rather than of turbulent feeling, it is inevitably voted dull by a generation given over like ours to the pursuit of thrills, tolerant of any turgidity that can excite, and preferring intensity to clarity of emotion. Mendelssohn is thus undeniably, for the present, among the fallen gods. Whether a maturer taste than our own may some day set him up again is a question we can hardly hope to answer.

TRANSPLANTED DENOMINATIONALISM

BY WILLIAM BOYLE

IN a far Western State is a certain town of eight hundred souls. Situated on a branch line of one of the transcontinental railroad systems, without special commercial advantages of any kind, but depending for its life solely on the trade of the surrounding country, where the ranches are large and the population correspondingly small, many years will probably pass by before it will be able to claim a much larger number of inhabitants than at present.

Small as this place is, it has eight church organizations, viz., Roman Catholic, Presbyterian, Baptist, three Lutheran, and two Methodist, all holding services statedly and each "throwing out the life-line" with one hand while it extends the other for the contributions of the faithful.

Five church buildings of different degrees of architectural ugliness, unpainted, in bad repair, ill kept and poorly furnished inside, and two parsonages, used also for public worship, house the little separate bands of worshipers who do penance by attending services in such places on the Sabbath Day. Eyesores as they are, not one of these churches was built without aid from church erection boards; not one of these struggling organizations is able to support a minister without generous donations from mission funds in the East, and then very inadequately.

That there is a Catholic mission here is not surprising, since this Church goes wherever it has any adherents, few or many, and carries on its work without reference to other denominations. Leaving it out of consideration, there remain four Protestant denominations, with seven organizations, divided on questions of doctrine and polity.

Subdivided along purely racial lines into German, Scandinavian, and Danish Lutherans, the followers of the great reformer find their work retarded and their influence weakened by just so much. The last two were originally one organization, a schism having been finally caused by the disparaging remarks of the tactless old Norwegian pastor, which wounded the *amour propre* of the Danes. So little does it take to bring about division, and so easy is it to multiply organizations! The membership in each of these three churches is now so small that if all were put together there would not even then be enough to make a good self-supporting congregation.

Two Methodist Churches, North and South—though only a hundred miles from the Dominion of Canada—contend for supremacy. Located on opposite corners of the same block, with nothing between them, the building of the latter enjoys the pre-eminence of being higher up on the hillside; but this advantage is offset to some extent by the greater height of the former's steeple.

Religious conditions in this town may be described as follows: Five ugly and

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repulsive church buildings, and two parsonages equally ugly, used as places for worship; seven Protestant organizations and one Catholic, trying to carry on their separate work, but unable to do so effectively; a constant succession of "new" ministers, who take up the work courageously but soon find themselves handicapped by "circumstances over which they have no control," and then go away without having accomplished anything worth while; a state of discouragement and semi-paralysis in the churches, alternating with hopes aroused by the coming of a new pastor; long periods of "vacancy," during which a puny, spiritless Sunday-school is kept up; inability to hold inspiring services, owing to the fact that the congregations are very small and the best singers scattered among the different churches; an unchristian spirit of envy and jealousy aroused in all the others by the temporary success of any one of the churches; and a constant effort to gain members and Sunday-school scholars by secret or open proselytism. One superintendent went so far once as to give ten cents a Sunday to every boy who came to his school from other churches. Until his money gave out his success was something phenomenal, and he was enabled to announce in his reports "a gratifying increase in the number of scholars enrolled."

In a small place having so many churches, one would naturally expect to see a wide prevalence of religious habits and a high standard of morals, but it is just the contrary. A large part of the population, especially the male element, does not belong to any of these churches and does not attend services regularly. For three or four months in summer all the stores are kept open on Sunday, and business carried on just as on the other days of the week. Four saloons, with their accessories of secret gambling and lewdness, ply their trade seven days in the week. Games of baseball are played every Sunday afternoon during the season, engaged in by prominent business men and even by church members, and attended by women and children. Every low show which comes to town may confidently look for a full house. The sensuous, pleasure-loving spirit is everywhere in evidence.

Denominationalism is directly responsible for the continuance of these conditions. Too weak to exert any influence alone, and too jealous to act together, the churches do not command the respect of the community, and are unable to stem the tide of prevailing evil. Each minister is too timid to oppose prevalent evil customs alone, dreading the reflex action of public sentiment on himself and his feeble church. For he knows full well that whenever his preaching on moral questions runs counter to the trend of public sentiment, it means the gathering together of his belongings and the seeking of another field of labor.

Strange to say, the denominational *spirit* of the town is not strong. Whenever there are special attractions at any one church in the way of music or a strange preacher, members of other churches do not hesitate to flock there, leaving their own ministers to preach to empty pews. The Presbyterian church has on its roll the names of men and women who have been connected with ten different denominations elsewhere, several of which are represented here. Certainly in this case it is neither its doctrines nor form of government that brings them together. Members of one church frequently transfer their membership to another church for reasons having no connection with doctrines or polity. A large majority of the members would be unable to give an intelligent account of the distinctive differences in belief of the different denominations.

What, then, are the causes operating to produce such an absurd condition in this town, and in hundreds of other towns, in equal or less degree, throughout the great West?

These, at least, may be mentioned: The presence in most towns of a small number of bigoted sectarians who will have at any price their own particular church; the tendency to divide on social lines, as in larger places, the well-to-do collecting in one church and the poor in another; division on the question of "worldly amusements;" the craving of many to surround themselves in a new country with the same traditions, senti-

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ments, and associations as in the East, falsely attributing the former pleasant conditions elsewhere to the denomination with which their church was identified, whereas they were really due to their social environment; the buoyant, hopeful spirit of the West, where every little town feels that there is a possibility at least of its one day becoming a city, so that, instead of waiting for growth and development, each denomination rushes in and tries to forestall the others; and, last but not least, the unholy zeal of the field agents of the different churches, who skillfully make use of the likes and dislikes of people, and, whenever they can secure a half-dozen adherents, urge them on to organization. Back of these are the mission boards of the churches, without whose aid this work of division never could have been carried out. Certainly nothing could be more unfortunate than the repetition in the new West of the same mistakes that have weakened the cause of religion in many places in the old East. People in these new towns may finally awaken to their folly, as they do, and declare the religious situation the "worst ever;" but, having become once crystallized, it is then simply a question of the survival of the strongest. By and by several unsightly deserted church buildings will stand along the street as mute witnesses to misdirected effort.

But even denominationalism is subject to the law of necessity. There is no comfort or inspiration in the meeting of a handful of believers in a cheerless, dirty building to worship. The human heart hungers for the larger fellowship. Hence the two Methodist churches often hold union meetings, on which occasions it is gratifying to hear the professions of love and good will made by their two pastors, even if the unregenerate do go so far as to assert that each is only trying to win the affections of the other's flock, in order to lead it finally into his own fold. The union services of all the Protestant churches held on rare occasions are also sources of inspiration and joy to all. Though the statements of the pastors at such times that "we are all one, brethren," may have to be taken with a few grains of salt as a description of present conditions, when people remember that they are not "one," but seven, they may, at least by the more hopeful, be considered as prophetic of the future.

Just forty miles across the country from this town is another of about the same size, having in and around it a large foreign population, whose religious preferences are represented by three small Lutheran churches.

Instead of yielding to the blandishments of the field agents of the different denominations, who visited them and tried to get them to organize on the various lines, the English-speaking population determined to have only one American church, and to call it by the name of one of the larger and wealthier denominations—it is not necessary to say which. Throwing themselves thus unitedly on the benevolence of this denomination, its board of church erection gave a more than usually generous donation for the erection of a church building. This is a handsome structure, entirely finished, beautifully furnished, and paid for, a pleasure to the eye and an ornament to the town. The tactful young man who ministers to this congregation has a good salary, derived from his own people and the mission board, is happy and contented in his work, and is loved by all.

Without great tact and breadth on the part of a pastor, of course, such an organization could not be made permanent. There will, to be sure, be some indifference on the part of a few, and some friction from time to time; but when the children now in the Sabbath-school are grown and are active members in the church, they will not be influenced by old traditions, and they will worship together in peace and contentment.

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THE BRITISH GOVERNMENT AND SOCIAL LEGISLATION[1]

BY ROBERT DONALD

Editor of the London "Daily Chronicle"

THE Liberal majority of the House of Commons was returned on one great negative issue—the defeat of protection—and on one dominating constructive platform—social reform. An alternative was required to meet the pretensions of the so-called tariff reformers in dealing with admitted social evils; also the country was tired of Tory imperialism. Never had a Government a greater opportunity or a more comprehensive mandate. Sir Henry Campbell-Bannerman and his Ministers have already unfolded measures of social legislation startling in their scope, and the House of Commons has recorded many pious resolutions affirming its inclination to go further if the means were found. If the administration were to show any lack of zeal for the cause of the people, the left wing, consisting of aggressive Radicals and Labor members, would promptly supply the necessary stimulus. It is well known, however, that the Prime Minister himself is a sincere advocate of progressive reforms—a real leader in the Cabinet, in opinions and in policy.

In the way of social betterment much has already been done since the House of Commons met on February 19. Reform falls under three heads:

First, administrative reform, for which no legislation is required.

Second, official investigations initiated by Ministers, paving the way for departmental reforms or new legislation.

Third, new legislation.

The new Ministers were not long in office before they put in practice their professions of sympathy with labor. They set themselves to make the Government a model employer. Many thousands of workmen are employed in the Government arsenals, powder factories, dock-yards, victualing-yards, post-office, telegraph and telephone departments, etc. The conditions of labor—wages and hours—have been improved and brought up to the standard set by the London County Council and other municipalities.

The labor conditions applied to Government employees are also enforced on contractors and sub-contractors engaged on Government work. Fair conditions were applied to portions of the Government work some years ago, but it has been found that clothing for the army and the navy has been frequently made in East End "sweat shops" and then supplied to Government contractors. The Liberal administration has determined to complete the moralization of the contractor already begun, and to become a model employer itself. This system, of course, means that the factors which determine the acceptance of a tender are no longer the lowest price, but industrial efficiency under model labor conditions.

The new Ministers have also frankly recognized the existence of organized labor. The Postmaster-General, for instance, led the way by issuing an order to the effect that trade union officials could approach him and his officers in the post-office on behalf of their unions. Organized labor has also obtained recognition by other departments.

The sympathies of the Government have not, however, been confined to organized labor. The new Ministers have been animated by humane sentiments. Flogging has been abolished in the navy as a form of punishment, and also in the army. Soldiers who are convicted need no longer bear the stigma of being detained in the same prison as criminals.

The House of Commons, with the support of the Ministry, has voted in

[1] An article by Mr. Donald on the Labor and Progressive Members of Parliament, with portraits, appeared in The Outlook for May 26, under the title "British Democracy in Power."

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favor of a bill for feeding starving school-children at the expense of local taxation. This is regarded by the more moderate men as a revolutionary proposal. It has been advocated for some time by Sir John Gorst, a former Conservative Minister of Education, Lady Warwick, a professed Socialist, and by many other social reformers. In London and other large centers there are many children of poor parents who have insufficient nourishment. The State has made education compulsory and also free. Parents who do not send their children to school are liable to punishment. And as the child who goes breakfastless to school is unable to receive instruction, it is argued that the State has a responsibility which it cannot neglect. It is expected that the State feeding of children will be carried out in co-operation with charitable institutions, and that every precaution will be taken to prevent abuse, so that the free meals will be confined to children of deserving parents who are really in want. The administration of such a measure will involve discriminating inquiries, and it opens a door for further demands upon the Government. For instance, it may be said that parents who are unable to give sufficient food for their children are also unable to provide them with clothing or shoes. Help in this direction will be, however, it is hoped, confined to private charity.

The social sympathies of the new Government are evidenced in the work of every department. The Home Office, for instance, has improved the inspection of mines, workshops, and factories. It is bringing a beneficial and progressive influence to bear in the administration of lunatic asylums and industrial schools. Similarly, the Local Government Board, at the head of which is Mr. John Burns, the Labor leader, has vast powers of discretion, and during the short time Mr. Burns has held office he has administered the law in a new spirit and has promoted social welfare. The Poor Law administration of the country is under his control, and he has adopted a sympathetic attitude toward the aged who seek refuge in the workhouse, and the young who, through the failings or misfortunes of their parents, fall upon the State; but he enforces a policy of rigid severity toward tramps and wastrels.

The administration of bad laws which the Liberals inherited has been tempered with reason. They succeed to a very ineffective Act for relieving the pressure of unemployment. Mr. John Burns, with his practical knowledge, has been able to make the best of a bad Act, and promises an amended measure.

The Conservatives passed an Aliens Act, partly for electioneering purposes, which had some unexpected and disagreeable results. The Home Office has administered it in a more sympathetic spirit, and the same system is applied to other measures which are distasteful to the Liberals, pending the time when they will be amended or repealed.

The British Government still possesses a great deal of patronage. During the long reign of Toryism almost all new judges appointed were Conservatives, the Lords Lieutenant of the counties represented the Conservative territorial interests, and the great majority of the magistrates belonged to the Conservative party. These Justices of the Peace, or magistrates, administer summary jurisdiction in the small towns and in the rural districts. The position of magistrate is one of influence and honor, and is much sought after. In the cities and towns there is no qualification except that of good character necessary for the position, and a number of workingmen have been elevated to the bench. The proportion of Liberals and Labor men will be increased under the new Government. In the counties the magistrates must be property-owners, and these appointments have been confined, to a large extent, to the landowners. A bill is now being passed which abolishes this property qualification and enables any one of good character, workman or otherwise, to be appointed a Justice of the Peace, so that the social influence of caste will no longer color the administration of justice, and the influences of the old feudalism will be rendered harmless.

The Lord Chancellor has introduced a bill to create a Court of Criminal Appeal. It is entirely in the interest of the poor man, who hitherto has had no

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chance of appeal. In a civil case, when a sum of not more than £100 (nearly five hundred dollars) is involved, a person can appeal from one court to another, but in criminal proceedings, even in a matter of life or death, there has been no appeal. Revision of a sentence has been the prerogative of the Home Secretary.

The two greatest social and industrial measures of the session are the Workmen's Compensation Bill and the Trade Disputes Bill, both of which are on the highroad to passage through the House of Commons. Acts have been passed and amended, enabling workmen to obtain compensation from employers for injuries caused by accidents when at work. The common law, strengthened by an Employers' Liability Act, was formerly found to provide sufficient protection for workmen, as is now the case in the United States. When a Workmen's Compensation Act was passed, definitions and exceptions were introduced, and conditions laid down for lawyers to interpret, and options granted for contracting out of the law; after that it was certain that the legislation must go further. It was generally admitted that the Workmen's Compensation Act of 1897 was defective. It applied only to specific classes of workmen. The new bill begins by including workmen and employees in all trades and occupations, except a few which are specifically excluded—notably shop assistants and domestic servants. It contains several new provisions. Industrial diseases, such as anthrax and lead poisoning, are counted as accidents. The old and young receive special treatment, by a relaxation of liability in the one case and a strengthening of it in the other. Under the old Act compensation did not begin until a fortnight after the accident—a safeguard to prevent malingering. The Labor party want this period shortened, and probably the French system will be adopted, of making payment retrospective should an employee be incapacitated or suffer from an accident for more than a week or a fortnight. A sliding scale of compensation is paid, based on the seriousness of the accident, the amount of the victim's earnings, the number of his dependents, etc.

The measure is not only remarkable for the advance which it makes, but also for the fact, as recognized by the Government and generally accepted by Parliament, that it is the final stage toward compulsory insurance. Had there been time, the Government would have taken the final leap this session; but a universal compulsory system involves vast changes in administration, which could not be undertaken this year. Under a universal State insurance system, as in Germany, contributions are levied on employers in proportion to the risk from various trades, and compensation paid out of the general fund thus created.

Accident insurance in Germany includes all employees and officials earning less than $750 a year—the maximum would have to be larger in England to include a similar class, and very much more in America. Trade insurance associations are founded by employers, and representatives of workmen assist them in drawing up rules for securing greater safety in factories. Arbitration courts under the Imperial Government assess payments and settle all disputes. The new English bill will cause less litigation than the present law; but its chief significance, as I have stated, lies, not in what it does, but in what it leads to.

The Trade Disputes Bill is another example of bold labor legislation. Until a few years ago it was supposed that trade unions could not be sued in their corporate capacity for damage or loss caused to employers during a strike. Then an unexpected decision, which mulcted a trade union in heavy damages, upset that supposition. Were this new interpretation of the law allowed to remain unaltered, trade unionism would cease to be a fighting force; the huge savings of the unions now forming their benefit funds would be available for damages as well as their strike funds, although accumulated for purely benefit objects, such as sick pay, unemployed allowances, funeral charges, etc.

Both the Government and the Labor members produced bills to amend the law. The Government bill was not acceptable to the Labor party as it was presented to the House, but members of the Government supported the Labor

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bill, and the two will be combined. The bills legalize picketing during strikes by allowing "peaceful persuasion," and extend the law of conspiracy so that an act done in pursuance of an agreement or combination by several persons in connection with a trade dispute shall not be actionable unless it would be so in the absence of combination. The main object of the measure is to protect the funds of the unions without placing them in a privileged position as corporate bodies. It is argued that, in industrial warfare, employers in combination can, by a lockout, involve untold loss on workmen, and remain secure against an action for damages. The trade unions, as corporations, want their funds to be similarly protected. Their members or agents will be held responsible for their actions, and the body corporate remain immune. But an agent may do a great deal of material damage and be punished personally for the outrage without an employer receiving any compensation for the loss he suffers. The House of Commons is now engaged in finding a practical solution of this problem—means to protect the benefit funds of trade unions, and at the same time bring home to the unions some share of responsibility for the action of their agents.

Many inquiries have been begun by the Liberal Administration foreshadowing future legislation, such as a Commission on Waterways, preparing the way for the nationalization of canals; a Commission on the reform of the Bankruptcy Acts; and other investigations to further the promotion of home colonization and municipal small holdings. Private bills in the interest of municipal ownership are readily granted facilities by the Government and passed through the House of Commons as a matter of course.

When the Education Bill and the Shipping Bill (carrying with it provisions for greater safety of life at sea) are added to the measures which I have mentioned, it will be seen that the Liberal Ministers have undertaken much in the short time at their disposal. The bills will have to run the gauntlet of the House of Lords, and the treatment which they will receive at the hands of that assembly will hasten the final combat that the British democracy has yet to fight for the abolition of the veto imposed by hereditary and privileged legislators.

"I USED TO PLAY WHEN I WAS YOUNG"[1]

BY ANNIE A. PECKHAM

Her busy feet danced merrily
  Amid the grass and flowers;
With wild hair tossing in the breeze,
  She could not count the hours;
Her songs with little birds were sung,
  Her life was near to heaven,—
When she was young! When she was young!
  Yet she is only seven!

Now helpless on her bed of pain,
  How slowly move the hours!
No mother to come back again,
  Gone with those early flowers!
She used to play when she was young.
  Sweet patience makes her heaven.
O God and man, be pitiful—
  For she is only seven!

[1] The words of a little girl at Sea Breeze Hospital, described by Jacob A. Riis in The Outlook for March 31. Full information about this deserving hospital may be obtained by addressing Mr. William H. Allen, Secretary of the Association for Improving the Condition of the Poor, 287 Fourth Avenue, New York City.

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THE GOTHIC AND RENAISSANCE AGES[1]

IN considering the contrasts of the Gothic and Renaissance ages it is a satisfaction to note the usefulness of certain recently published books on art. First, as to architecture, the late writers on this subject emphasize a fact, which we are too apt to forget, that the striving for an effect of space which animated the Roman architects was never given up by their successors, the Italians of the Middle Ages. This architectural ideal, as Mr. Berenson reminds us in his valuable work on "The Study and Criticism of Italian Art," was in Italy more national and universal then than even the Gothic ideal had been in France. The Italian architect concentrated his attention upon interiors. To him the outside walls were nothing in comparison. This explains why many Italian churches are completely finished in the interior and left rough on the outside, with no attempt at a façade; in the north of Europe, on the contrary, there are comparatively few churches the façades of which, if we except the towers, are not as finished as their interiors.

Turning now to the domain of sculpture, one of the striking differences characterizing the Gothic age from those other great art epochs before and after—the age of Pericles and the age of the Renaissance—is the absence of the use of the nude. The reason for this, as given by Mr. Berenson, is patent to any student. "The nude, as such, was rarely if ever used as a vehicle of expression, for the simple reason that none of the public and very few artists were well acquainted with it, and were therefore incapable of understanding the meaning in its variations." Not until Donatello's time was the nude properly represented. Speaking of that sculptor—who bridges the line dividing the Gothic age from that of the Renaissance—a satisfactorily critical biography has always been a necessity. In Lord Balcarres's volume we have a really earnest and in part successful attempt to determine Donatello's position in relation to his great contemporaries and successors. Of course the present biographer of Donatello traces the union in that artist of the Gothic and Renaissance ages, as seen, for instance, in the "St. George," on the one hand, and, on the other, in the great "Giammelata." The text certainly deserves better illustration than that of cheap process pictures.

Of Michelangelo, Donatello's most remarkable successor among sculptors, biographies are always in order. There are two additions to the list which deserve notice. In Lord Ronald Gower's appreciation we learn that Michelangelo stands supreme, admired by all artists, yet that the influence of the great Renaissance genius was, after all, harmful to art, for the imitators of Michelangelo exaggerated their master's faults and caricatured his style; and as time progressed their apings went from bad to worse. Mr. Holdroyd's readable and suggestive book, including as it does the valuable contemporary appreciation by Cordivi, leaves one with the same impression, while no one seems to have pointed out more acutely than has Professor Wölfflin that the inharmonious in art found its way into the Renaissance age chiefly through Michelangelo. By that artist's conscious em-

[1] *The Study and Criticism of Italian Art.* By Bernard Berenson. Two volumes. The Macmillan Company, New York. $7.

The Art of the Italian Renaissance. From the German of Heinrich Wölfflin. With a Prefatory Note by Sir Walter Armstrong. Illustrated. G. P. Putnam's Sons, New York. $2.25.

Fra Angelico. (Newnes' Art Library.) Illustrated. Frederick Warne & Co., New York. $1.25.

Donatello. By Lord Balcarres. Illustrated. Charles Scribner's Sons, New York. $2.

Giovanni Bellini. (Newnes' Art Library.) Illustrated. Frederick Warne & Co., New York. $1.25.

Raphael. (Newnes' Art Library.) Illustrated. Frederick Warne & Co., New York. $1.25.

Michael Angelo. By Lord Ronald Sutherland Gower. Illustrated. The Macmillan Company, New York. $1.75.

Michael Angelo Buonarotti. By Charles Holdroyd. Illustrated. Charles Scribner's Sons, New York. $2.

The Later Work of Titian. (Newnes' Art Library.) Illustrated. Frederick Warne & Co., New York. $1.25.

Paolo Veronese. (Newnes' Art Library.) Illustrated. Frederick Warne & Co., New York. $1.25.

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ployment of dissonance on a large scale he prepared the ground for a new style, the baroque.

Any work by the eminent professor of art at the University of Berlin would receive immediate attention, but when it is known that on the general subject of the Renaissance Dr. Wölfflin differs from the majority of critics, his book may receive double notice. Most people have natually felt that the Renaissance was the return to classic ideals brought about by the discovery of antique models. To this theory Professor Wölfflin hardly subscribes. In his opinion the classical character of Renaissance art rests rather on the formal elements in Italian life of that day, its dignity, its imposing gestures, its conception of spacious and powerful beauty. The Renaissance, then, in this author's opinion, was no mere outcome of imitation of foreign examples in the antique. It was a hardy growth, an idealization of Italian realities. In developing this theme Dr. Wölfflin leaves the merely indicative and even the historical to one side; he confines himself rather to a synthetic study. A systematic student of pure æsthetics, as he is, we find in his scholarly work no haphazard wonderings. Nor does he apparently seek to cover the whole field. He particularly desires to do justice to one feature of that field—namely, the study of form. The study of color is evidently left for a succeeding volume. It will be awaited with interest.

Turning now to the study both of form and color, namely, to the domain of painting in the Middle Ages, we must admit that Dante may be looked upon as having caused the first real study of Italian art. Even in the fourteenth century his commentators had already begun to explain his reference to Cimabue and Giotto; and in the fifteenth, the commentary on the famous lines spoken by Oderisi may be expanded into a sketch of the history of art from Giotto onward. The study of Giotto, therefore, and of kindred painters, enables us to form a clearer conception of Dante's dreams. It may surprise students of early Italian art to think that any painter stood closer in spirit to Dante than did Giotto; but Mr. Berenson asserts, and with some justification, it must be owned, that Duccio, Simone Martini, and the Lorenzetti did stand closer. It is true that Simone Martini and the Lorenzetti seem to many the most Gothic in spirit of all Italian artists.

But an alertness in treatment was wanting to all these masters of the Gothic age. The one who broke through crystallized tradition was Fra Angelico, that athletic and ascetic monk—to use Mr. Staley's happy alliteration. Beginning with conventional forms, Fra Angelico finally, in the Vatican frescoes, emerged into a living world of realism.

We do not always remember, however, that another who possessed the simplicity and severity of the Gothic Age, nor lost the Gothic spirit when he learned to know the breadth and richness of the sixteenth century, was Giovanni Bellini. The Venetian's early work, as angular as Mantegna's, remains, in Mr. Meynell's just judgment, more Gothic in character than the master Paduan's because it did not show the latter's fondness either for pure phantasy or for the conceits of classicalism—it will be recalled that the persistent religious fervor in Bellini's pictures remains undiminished by "paganisms." "The illuminator, the carver in ivory and in wood, and the embroiderer, of the eleventh, twelfth, and thirteenth centuries, were the undoubted ancestors of Giovanni Bellini." Yet so well did he grasp the spirit of the oncoming Renaissance that perhaps the most typical of all Renaissance artists, Giorgione and Titian, became his pupils, fulfilling the progress that had animated all periods of Bellini's life. Thus the period in which Giovanni Bellini lived gave, as Mr. Meynell acutely says, no less purpose to his art than Bellini's art-luster gave to it. For "it is one of the problems of criticism to say in how far such a man's work molds the style of his own and succeeding generations, and how far he is merely the servant of his time, doing the bidding of its tendencies. . . ."

Contemporary with the now mature Bellini, working in Venice, was the young Raphael, working in Urbino, Florence, and Rome. Raphael is often thought of as pre-eminently the typical

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Renaissance artist, not only because of the variety of subject matter treated and of his consummate treatment itself, but also because the painter had always represented the Renaissance atmosphere, his both by inheritance and environment. The associations of his boyhood were remarkably refined. Mr. Staley does well to remind readers that the court at Urbino was a mirror of manners for the rest of Europe, that the courtiers of Urbino gave a high tone to the people of every class, thus furthering the influence which had come from Dukes Federigo and Guidobaldo di Montefeltro, the rulers of the Duchy, perhaps the most cultured princes of the fifteenth and sixteenth centuries. "'They were at the pains to know intimately each of their subjects, and, indeed, every visitor who evinced genius or abilities in any direction, and to lend every encouragement in their power." Duke Federigo had taken Giovanni Santi, Raphael's father, under his direct patronage, and Duke Guidobaldo continued these favors to Giovanni's famous son. In view of what Herman Grimm and others have written about Raphael, we could spare some of Mr. Staley's rather sophomoric characterizations of the great painter; for instance, in the transition from a simpler town and age to a large city and to a more complex epoch, we learn that Raphael's "dark wavy hair took crisper curl and his nervous hands laid firmer hold of pencil and of brush." Writing nearly four centuries after the painter's death, the biographer thus displays omniscience not only as to Raphael's professional but also as to his personal aspect.

Like Raphael, so Titian was a typical Renaissance product, first in the catholic choice of subject matter—as Mr. Miles says, "he expresses with equal ease the venerable age of Doge Grimani and the squalid senility of the old dame with the basket of eggs in the foreground of 'The Presentation of the Virgin,' the ripe maturity of Admiral Giovanni Moro and of Eleanora Gonzaga, the youthful promise of the unknown 'Young Man with the Glove,' and of his own daughter Lavinia, while no more bewitching rendering of the charms of childhood than his can well be conceived." Not all, however, will agree with Mr. Miles's further judgment that not even Raphael has bequeathed to us a more enchanting series of presentments of the Christ-Child than has Titian. Secondly, in the supremacy of his craftsmanship, Titian well deserves his latest biographer's praise: only to one who has behind him a course of practical instruction and experiment in the art school and the studio can be wholly apparent the complete beauty of Titian's handiwork—"the ease and vigor of his brush work, the skillful alternation of rich and fat impas to the thinnest scumblings, his masterly employment of glazings." He was "a wonder-worker in paint regarded simply as a plastic material, an unsurpassed artificer of surface and texture."

Of the great group of Venetian painters—the Bellini brothers, Giorgione, Titian, Tintoretto—who reflected the splendor of the Renaissance, the last was Paolo Veronese. But, unlike the foregoing, his work, though representative of many worthy qualities, did not further the representation of the intellectual and spiritual as of the emotional and sensuous side of human nature. He was pre-eminently a decorator, and, as Mrs. Bell says, his pictures will remain among the most admirable illustrations that have been preserved of aristocratic Italian society in the middle of the sixteenth century. But what a pathetic remove are these canvases, superbly painted as they are, from the halting treatment of a Giotto and a Fra Angelico! These earlier men had soul; their pictures were sermons and yet were full of intense human realism. In contrast, the last of the Venetians reflected an age which had come to worship beauty for its own sake only; with an imagination neither exalted nor profound, albeit with a technique and skill in reproduction rarely surpassed. To the modern tourist in European galleries the canvases of Paolo Veronese are often seen in proximity with those of earlier masters, for, in accordance with the fashion of his time, Paolo gave to many of his paintings Scriptural titles without allowing himself to be troubled with the spiritual significance of the incidents por-

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trayed. These pictures, noble and harmonious, like many of those of the late Renaissance artists in general, and Venetians in particular, delight the eye; they rarely touch the heart. Those of the late Gothic age, however, not infrequently gladden the eye and generally touch the heart.

Comment on Current Books

Black's Medical Dictionary

This is a complete, though very compact, encyclopædia of medicine; most modern in the subjects treated and in the manner of treatment. It is admirably untechnical, and much of it could be read with interest by the most untrained layman. Some of the directions, however, such as the advice in one place that carbolic acid may be used as a lotion in the proportions of one part to twenty of water—advice we consider positively dangerous—should be read with caution and even suspicion. The Dictionary will make an entertaining and useful addition to the general family library, though it cannot replace those special books on the care and feeding of children, and on the first aid in illness and injury, which should be in every household. (Black's Medical Dictionary. Edited by John D. Comrie. The Macmillan Company, New York. $2.50.)

The College Man and the College Woman

It is unlikely that this book will be read by many college undergraduates. Advice of all sorts is so generously poured over them that they do not feel the need of seeking for it between the covers of a book. Dr. Hyde's volume, however, will be read, we hope, by a goodly number of people who are concerned, either as parents or teachers or simply as good citizens, with college students. It provokes sympathy with the undergraduate's points of view; it explains persuasively what it is in college life that makes it worth while; it subjects the college to the tests that the man of plain mind applies without sophistry, and shows how the college does, or ought to, meet those tests; it puts into intelligible language the educational ideals of the enlightened college teacher and administrator; and it states effectively what the public attitude toward a college in a democracy should be. The book thus takes up various aspects of its general subject: the development of undergraduate opinion; the objects of education; administrative problems; the extent and limit of a teacher's responsibilities; the functions of different educational institutions; the comparison between men's and women's education. These and other phases of collegiate education are considered in a series of chapters which differ greatly from one another in treatment. The first chapter is a single sentence—an epitome of the character of the college. The second consists of a series of letters in which an undergraduate is supposed to record his own transformation during his four years. Then follow several chapters in which the conclusions of Christian ethics are approached from the Greek point of view. Two chapters on women's education and one on the earnings of college graduates are followed by several on college teaching and administration. One of these is an estimate of President Eliot, of Harvard. A chapter then distinguishes the college from the school on the one hand and the university on the other. The concluding chapter, which epitomizes "alumni ideals," is not even a sentence. Nearly all that appears in the book has been delivered to college audiences, and much of it has been published in periodicals. (The College Man and the College Woman. By William De Witt Hyde. Houghton, Mifflin & Co., Boston. $1.50, net. Postage extra.)

The Early Growth of the West

The "American Nation" serial history continues to grow with uncommon rapidity. Only the other day we noticed the publication of the thirteenth volume, and now the fourteenth—"The Rise of the New West," by Professor Turner, of the University of Wisconsin—demands attention. In some respects Professor Turner's book differs strikingly from most of its predecessors in the series. Most significant, perhaps, is the emphasis laid upon the necessity of regarding the development of the United States as the outcome of economic and social as well as political forces. It is noticeable, too, that Professor Turner resorts largely to the topical method, with the inevitable result of obscuring the sense of continuity, a defect rendered more conspicuous by the absence of discussion of certain important aspects, which it seems have been reserved for treatment by other writers. Notwithstanding these facts, his is a really excellent contribution, and deserves hearty praise if only for the fidelity and clearness with which the growth of what is now the Middle West is described and interpreted.

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The scheme of the book may be rapidly outlined. Its opening chapters are concerned with an account of the conditions prevailing in the several sections of the country during the early decades of the nineteenth century; then follows a vivid picture of the migratory movement West and of frontier life; next, the narrative of a succession of problems—slavery, foreign relations, etc.—involving all sections; after this, a lucid exposition of the development of the "internal improvement" idea; and, finally, the story of the long contest over the tariff, culminating in the law of 1828 and South Carolina's angry protest. Incidentally, Professor Turner makes very evident the causes for the reaction from the ardent nationalism inspired by the War of 1812. (Rise of the New West. By Frederick Jackson Turner, Ph.D. The American Nation, Vol. XIV. Harper & Brothers. $2, net.)

For the Soul of Rafael This is a dramatic story of California written by one who has felt the charm of the old missions and has learned to know the Spanish and Indian character. The enmity of the Spanish blood for the invading Americans, the religious fervor of the Catholics as contrasted with the Protestants, and the pagan remnants of Aztec rites, make many telling scenes in the story. Raquel, the noble woman who kept to her vow to save the soul of her husband Rafael, and Keith Bryton, the American, who respected her vow, are the leading characters in an interesting group. The border decorations and the posed photographs are a distraction to the reader. (For the Soul of Rafael. By Marah Ellis Ryan. A. C. McClurg & Co., Chicago. $1.50.)

Idola Theatri Under this Baconian title an Oxford scholar, Mr. Henry Sturt, rips up some current philosophic fallacies. Recent British philosophy (and American also) has been carried captive, as he views it, by a German invasion inculcating a one-sided idealism, in which the conative factor of thought is overshadowed by the speculative. Hence from the work of Kant arose agnosticism, which nowadays is getting correction by the better recognition which the will receives as a factor of thought in the philosophic view termed "pragmatism," as represented by such men as William James and Josiah Royce. The closet thinker, as Mr. Sturt observes, has been prone in every age to fall a victim to "the passive fallacy," which overlooks the dynamic element of self-activity that makes human experience what it becomes—the volitional, purposeful elen ent that colors and shapes one's thinking, aims to do things as well as to understand them, and by doing to understand better. Under the spell of this "passive fallacy" the sedentary student sets up the "idols" which Mr. Sturt here subjects to iconoclastic criticism—"intellectualism," "absolutism," "subjectivism"—as specimens of philosophical unreality fabricated by British contemporaries. From these disciples he turns to their German teachers, chiefly to Hegel. Here his critique is happily concise, and also justly appreciative of merit as well as of fault. A more extended and equally appreciative criticism of British Hegelianism, as represented by Green, Bosanquet, and Bradley, concludes the work. The general charge is that the "idols" deceive by substituting a static for the dynamic conception of reality, with resulting damage to various interests, chiefly those of ethics, politics, and religion. Mr. Sturt is keen, vigorous, and clear. His appraisal of the serious defects of a still influential though now somewhat waning school of contemporary thought deserves the attention of those who are interested in the fundamental problems of philosophy. (Idola Theatri. By Henry Sturt. The Macmillan Company, New York. $3.25.)

The Misses Make-Believe This is a gentle story of two sisters who try to keep up appearances in London, with small success. Driven to a cottage in Devonshire to economize, they meet their fate, of course, being English—that is, marriage—and the simple chronicle comes to an end. The book is not remarkable, nor is it, in style, to be called commonplace. (The Misses Make-Believe. By Mary Stuart Boyd. Henry Holt & Co., New York. $1.50.)

More Civil War Recollections The older generation will recall the panic caused in New York on the night of November 25, 1864, by the attempt of a little group of desperate Confederates to set fire to the city. In all, the incendiaries operated in nineteen hotels, and during the prevailing confusion succeeded in making their escape to Canada, where they had earlier established headquarters and had already engaged in several rash enterprises, of which the most notable was the conspiracy to capture the gunboat Michigan on Lake Erie and rescue the prisoners confined on Johnson's Island. Among the intriguers was Captain John W. Headley, who, under the title of "Confederate Operations in Canada and New York," now gives a detailed account of the several mad undertakings, each of which proved a dismal failure but undoubtedly caused much concern and embarrassment to the Federal and State authorities. Captain Headley en-

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listed in the Confederate army early in the war, and prior to his Canadian mission saw much active service in Kentucky and Tennessee. Of this he also writes, his narrative affording fresh glimpses of the campaigns of Bragg, Forrest, and Morgan. His book is one of adventurous interest, and, although devoid of literary merit and characterized by a pronounced sectional tone, deserves a place on the shelf allotted to the literature on the Civil War. (Confederate Operations in Canada and New York. By John W. Headley. The Neale Publishing Company, New York. $2.)

The Pathway to Reality

Commendatory notices of the philosophical lectures thus entitled appeared in The Outlook in 1903 and 1904, upon the publication of the successive volumes. To meet the wish expressed by colleges which have found the work useful in classes, a less expensive edition is now issued at about half the cost of the original. Mr. Haldane, a man of affairs and a statesman, deals with the profoundest problems of thought, not as a closet philosopher, but as a layman who has found in the idealist philosophy an intellectual gymnastic as well as "the pathway to reality." (The Pathway to Reality. The Gifford Lectures for 1902–3 and 1903–4. By Richard Burdon Haldane, M.P., LL.D., K.C. In 2 vols. E. P. Dutton & Co., New York. $3.50, net.)

The Personality of Jesus

This is a study of an inexhaustible theme. It is not characterized by notable scholarship nor by remarkable insight, but it is free alike from the scholasticism which sometimes accompanies scholarship and from the fancifulness which sometimes accompanies insight. If the writer had been more familiar with such authors as Schurer, he might have given his readers fuller information concerning the education of Jesus; if he had been familiar with such authors as Wundt, he might have covered more thoroughly the subject of the style of Jesus as an orator; and if he had been familiar with Bushnell's "Character of Jesus," his own analysis of that character would have been more comprehensive. But perhaps his book would in that case have lacked in individuality and freshness, and it now possesses both these qualities. Its practical common sense, its freedom from theological predilections, its sincere spirit, and its unpretentious style combine to make it a useful aid to the Sunday-school teacher, and a book of *quasi* devotional reading for that considerable class of readers to whom pietistic, emotional, and mystical literature makes no appeal. (The Personality of Jesus. By Charles H. Barrows. Houghton, Mifflin & Co., Boston. $1.25, net.)

Philippine Experiences

Even before the establishment of American civil government in the Philippines, American rule there emphatically meant education. The author of this book refers to a lieutenant of infantry who was provincial superintendent of schools, with soldiers under him as teachers. From almost the first the school has been the means upon which the United States Government has relied chiefly for success. The teacher is thus the most characteristic representative of the Nation in the islands. The present volume is the report of one of these representatives. This teacher believes in the people whom he has been teaching; but his reports of the general effect of American educational methods upon the Filipinos are scanty. Indeed, he seldom indulges in generalizations; he tells his experiences instead, and leaves the reader to generalize. The impression he gives is one of decided success, in spite of some perplexing obstacles. Most of the book is descriptive. Many of the descriptions are vivid. Although his style has no distinction, and is sometimes marred by carelessness, it is unaffected. The author has shown skill in selecting the human, the concrete, the picturesque, to present to his readers, and in giving at the same time the impression that he has shown the typical. The picture he draws of every-day native life, in a series of scenes along the bank of a river, is a good example of his method. (The Philippine Experiences of an American Teacher. By William B. Freer. Charles Scribner's Sons, New York. $1.50, net.)

The Pretty Ways o' Providence

This is a volume of homely tales of the English countryside; of cottagers and workpeople whose simple minds, however, grasp some of the higher things that make life beautiful. Love and faith and gratitude, with quiet joys and many flashes of pure humor, fill their days. "The Smuggler" and "The Turf Stealer" are very well told, and hold within their brief limits the elements of successful story-writing. The author, Mark Guy Pearse, must have learned the strange complexities of village courting from familiar acquaintance with the actors in the little comedies. (The Pretty Ways o' Providence. By Mark Guy Pearse. Eaton & Mains, New York. $1, net.)

Racial Descent in Animals

From the University of Texas comes a valuable contribution to the methodology of difficult problems in evolution. The available material of study is mainly

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presented in the now existing forms of life. But these are incomparably fewer than those that have gone before, and ancestral connecting forms seem undiscoverable. This, however, need not preclude the determination of racial affinities, if sound methods are consistently followed. Professor Montgomery holds faulty or inconsistently applied methods responsible for a labyrinth of diverse and contradictory opinions. To begin well one must rid himself of all preconceptions concerning the relative rank of organisms in the progress of evolution. Man is more specialized than the opossum, but less specialized than the bird. "There is no justification in concluding offhand that a mammal is higher than a bird." Relationships must be determined first; interpretations of relative rank come next in order. Professor Montgomery's treatment of his subject is limited to his own department, zoölogy, and takes the form of a historico-critical review of the theories that have been advanced in the several lines of inquiry. It is addressed to scientific naturalists with a view to educe principles of fruitful inquiry, and sound methods of reaching reliable conclusions. (The Analysis of Racial Descent in Animals. By Thomas H. Montgomery, Jr., Ph.D. Henry Holt & Co., New York. $2.50, net.)

Remenyi, Musician and Man Like an actor, a musical performer lives only for his own times. Edouard Remenyi's reputation began to wane the day he played his violin for the last time. This Jewish Hungarian, who once employed Brahms as an accompanist, and who sank dying on the vaudeville stage in San Francisco in 1898, was in many respects an interesting figure, but he left little that is memorable behind him. This volume is hardly more than a scrap-book made up of tributes from his friends and extracts from some of his letters. (Edouard Remenyi. By Gwendolyn Dunlevy Kelsey and George P. Upton. A. C. McClurg & Co., Chicago.)

Shell-Gatherers This is a book of pleasant reflections upon life and literature, written by Katharine Burrill, a favorite monitor among Englishwomen. Mild philosophy, good taste in reading and behavior, are inculcated, with frequent references to books of the kind that should be in every gentlewoman's library. (Shell-Gatherers. By Katharine Burrill. E. P. Dutton & Co., New York. $1.25, net.)

Social Aspects of Christian Morality Simplicity, practicality, and sedate strength characterize these lectures, given two years ago at Edinburgh by an eminent Scotch ethicist, Dr. Bruce. All points of interest to moral teachers, even journalism, are discussed, except that which just now bulks largest. This is therefore reserved for separate treatment in another volume—the problem of wealth and poverty. Dr. Bruce holds that the emphasis which Protestantism puts upon the individual more than on the Church has had an anti-social effect, and that social problems have been neglected in consequence. The true self of normal human personality is realized only in and through society; such self-realization is the goal of life; only through our endeavor for it can we help others onward in the same. Thus all social problems are at bottom personal and moral problems. Neither individualism nor collectivism by itself can solve their difficulties. "The one cannot thrive without the other." To make any social order stable the one must be balanced by the other, like the centrifugal and centripetal forces whose harmony controls the earth. On some points of detail Dr. Bruce commands less assent than on these fundamental positions, *e.g.*, as to the difference between philosophical and Christian ethics. This is not that the latter rises to a loftier level. "The moral ideal," says Professor Wundt, "belongs to the realm of the infinite." The superiority of Christian ethics is in the unique dynamic for the pursuit of that ideal of the philosopher which it draws from the most potent of all historic personalities. Advocating an Established Church as requisite in a Christian State, Dr. Bruce thinks to refute opponents by pointing out that even in America the voluntary church has to appeal to courts, and so is no freer from State control than his Kirk. Yet the Kirk had to apply to Parliament last year to alter the law concerning subscription to its creed. The amazing insularism of such an argument for home consumption only is the only serious blemish in a generally excellent work. (Social Aspects of Christian Morality. By Rev. W. S. Bruce, D.D. E. P. Dutton & Co., New York. $3.50, net.)

Three Men in a Motor Car Another trio of happy mortals follow their fellows through France and Switzerland in an automobile. The narrator of the tour is an expert, and dilates at length upon his motor-car. This, like golf talk, will interest the specialist, and may entice some over-tired business man to venture upon a similar trip. The photographs are not extraordinary, and the route was not unusual in any particular. (Three Men in a Motor Car. By Winthrop E. Scarritt. E. P. Dutton & Co., New York. $1.25.)

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Letters to The Outlook

THE CRAPSEY TRIAL

[The reader may advantageously compare with these letters the editorial on Heresy Trials.—THE EDITORS.]

A regular reader of The Outlook, I am disappointed with its comments on the Crapsey trial, and have wondered at the sources of its information.

The subject of earnest expostulations of his many friends, who deplored his intemperate language and his determination to force an issue, the Standing Committee of the Diocese finally presented him for trial on the ground of violation of his ordination vows.

The court, originally created in 1787 and not in any essential altered since 1840, was filled at the Council of 1905 with men in the prime of life, nominated by the Standing Committee. Ten men carefully selected from different schools of thought were nominated, and from them five were elected. One of them withdrew subsequently from the diocese and two were challenged by Dr. Crapsey under the provisions of the ordinance for an ecclesiastical court. In many respects comparison may fairly be made to the practice of the Army and Navy Departments, which appoint court martials and review their decisions; so the Bishop and Standing Committee nominate the court and fill vacancies, while the Bishop approves of the calling of a court and reviews its decisions.

The Incarnation rather than the virgin birth and the resurrection was the point upon which the trial turned, and while much was said in praise of the character of Dr. Crapsey and as to modern ideas of charity and good will, little was said in contravention of the original charges of the prosecution. A petition was presented to the Bishop forty-eight hours before the assembling of the court—not a week, as stated in The Outlook—asking for a delay on the ground of the constitution of the court; but, on account of the time desired conflicting with school and college commencements, clerical engagements, and the convenience of counsel for the prosecution, delay was necessarily refused. Another important reason was that the annual Council of the diocese assembles on May 15, and that naturally the case would be tried in an irresponsible debate and not in the courteous and scholarly discussion which the trial proved to be.

A number of gentlemen prominent in the Church were summoned by the defense to give their opinions of Dr. Crapsey's teachings, but were not permitted to testify because their opinions were of no weight in comparison with the teachings of the Book of Common Prayer; while Dr. Crapsey's interpretations of the Creed were not presented until the counsel introduced them in summing up, when they could not be discussed. Your correspondent's comparison to Luther's dispute with Zwingli is, therefore, inappropriate.

The unpleasant task of the prosecution was to prove that Dr. Crapsey had, by his interpretation of the facts of the Creed, denied those facts, that he had violated his vow to hold and teach the faith that "Christ was incarnate by the Holy Ghost, of the Virgin Mary, and was made man—and the third day He arose again according to the Scriptures."

WALTER NORTH,
A Member of the Standing Committee of New York.

I have read your article on the Crapsey trial in the last issue of your paper, and wish to say that I heartily disagree with your views, expressed there, in general, and their application in particular.

You say errors should be tolerated in the Church and only be combated by the presentation of truth. That is undoubtedly true, but it does not follow that errorists should not be touched. Nor can I admit the wisdom of your rule that no man should ever be put out of the Church. Members who lead an openly scandalous life do more harm in the Church than out of it. Peter freed the Church from the presence of an Ananias and his wife very effectually. Paul says (Titus iii. 10) that a man who is an heretic should, after repeated fruitless admonitions, be rejected. Christ in Matthew xviii. lays down a mode of procedure for these cases which the Church of the Reformation has ever considered rational. If the Church has a creed to which all of her ministers have to subscribe, the Church at large cannot ignore teachings entirely at variance with her creed, and must call to account the priest who assails, yea, even sneers at, her fundamental doctrines. I cannot see the tenableness of your view that there is no authority for so-called heresy trials in the New Testament, and that they are antagonistic to its spirit. Paul was on trial for false teachings (Acts xv.); he was acquitted, and the result was very beneficial to the Church. He says himself (Galatians i. 8), "Though we,

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or an angel from heaven, preach any other gospel unto you than we have preached, let him be *accursed*—and again let him be *accursed*." Does that seem to make it likely that he approves of the Church leaving an errorist undisturbed in his teaching function?

John says (1 John iv. 3), "Every spirit that confesses not that Jesus Christ is come in the flesh is not of God: and this is the spirit of antichrist," and states in 1 John ii. 19 that such as these went out from them because they were not of the fold. Does it seem probable that they would have tolerated them, if they had not gone out of their own accord? Christ cautions the Church against false prophets; the apostles, without exception almost, against false teachers, whom they stigmatize in the most scathing terms: and then you say that false teachers should not be called to bar by the Church.

Your leniency to the erring brother, I see, arises from the fact that you have very little faith in a creed of any sort. You think a perfect creed has never been put forth, and probably never will, and for that reason a man may believe and teach what he pleases, if he only means well and leads an upright life. Now, a congregation can never keep spiritually alive and feed on the private and public life of its minister. That was almost faultless in the case of the Apostles, but still Christ told them to preach the *gospel*—not their own good morals, although these tended to commend and exemplify their teachings. The Gospel, the glad tidings of man's salvation by the crucified and risen Saviour, have been the *articuli stantis* and *cadentis ecclesiæ* from the normative time of her founding to our own. That this Saviour must be a divine person, not a specially gifted moral and religious hero who was raised to divine honors, the Church has always held. This involves the reality of a revelation and the introduction of a miraculous element.

Necessarily, the interpretation of these facts in terms that appeal to every successive age requires the application of fresh mental effort. Creeds may have to be revised; unessentials given up; but every attempt at volatilization of those facts must be resolutely withstood.

We have the very same contest that agitates now the Episcopal Church here, over in Germany. Great latitude has ever been allowed to a theological teacher in the State universities; but even then it has happened that professors who felt that they were no longer Christians in the established sense have left the theological "faculty" (Facultät) and gone over to the philosophical, like Wellhausen. With the preachers of congregations, however, the Church has felt that she must be more strict. She could not tolerate a man in the pulpit who does not believe in the Gospel, Christ's divinity, in salvation in the sense the Church has always applied to that term, resurrection, reality of a revelation, etc. To give up that position, to my mind, would seem to give up her identity, her *raison d'être*, her divine origin.

H. KAMPHAUSEN,
Pastor German Evangelical Church.
Zanesville, Ohio.

Apropos of your editorial on "The Living Church," it seems necessary to emphasize the truth that the Apostles' Creed is a statement of facts, not a "system of philosophy." What you say as to the "Church of the future" is true now, as it has always been, of the Episcopal Church—that it is "based on a few fundamental facts," and is most distinctly *not* "a society of men brought together on a basis of philosophical statement." The assertions of the Creed are as plain and direct as possible—that Christ was born of a Virgin without a human father, that he lived and died, and that he rose again—and this, as it is asserted in Scripture, and has always been understood by the Church, in the very body in which he lived while upon earth, glorified indeed, and no more subject to ordinary physical conditions, but still the same body. The Episcopal Church requires of all her teachers that they affirm, teach, and defend above all else the "fundamental facts" herein asserted. Whether this requirement is a good one or not is another though very important question, but the fact remains. The question before the present court was simply this: Has a priest of the Church a right to deny any of these plain statements, and retain in spite of such denial the tenure which he accepted on condition of affirming and defending those statements? Antagonists and protagonists of the Episcopal Church alike have in great numbers united in a negative answer to this question, and so long as words mean anything at all no other answer is possible. The pity of it is that such hedging and quibbling on a matter of such supreme importance should exist in the very circles in which the Church has placed the defense of her honor and integrity.

JARED S. MOORE.
Cambridge, Massachusetts.

TACOMA'S GROWTH

In your issue of April 28, in the review of the week, under the head of "An Avalanche of Immigrants," you make this statement: "By Saturday 45,000 immigrants, it is estimated, had reached the port of New York during the week." This is presently followed

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by the statement: "Enough foreigners arrived in New York harbor last week to populate a city a fifth larger than Tacoma, Washington." The first statement is of no interest here except that it serves to introduce the last. It is to the last that, as a subscriber to The Outlook and a loyal resident of Tacoma, I write to enter my vigorous challenge and protest, because it is a gross misrepresentation of our city, and, consequently, an act of great injustice. The man who wrote that article was evidently not up with the times. He was taking the census of 1900 as a basis of his computation, and if it were the case of some plodding Eastern city it would not be so much out of the way. But on this coast the case is different. The Government census of 1900 gave Tacoma a population of about 37,000. Both the school and directory census of last year showed about 75,000—a doubling in five years. If this should seem incredible to you, I will state that Spokane shows a like and almost identical growth, and Seattle a proportional growth; and what gives point and force to this communication is the fact that these are days of strenuous and fierce competition. The cities named—notably the latter—is especially active in advertising its great business and population growth. You were pleased to use the name of our city as one whose name was as familiar as household words within the wide range of The Outlook's circulation, but while this is in a way complimentary, you do us an immeasurable injustice and injury by belittling us in the presence of our competitors, and, what is of more consequence, in the eyes of the world.

Tacoma, Washington. G. T. L.

[Out of regard to the feelings of our friends in Tacoma, we should have added to our statement the phrase, "according to the last National census." However it may be in the view of Tacoma's competitors, we do not think that Tacoma will suffer in the eyes of the world. The glory of a city does not consist in the number of inhabitants it has.—THE EDITORS.]

A COLORED NEWSPAPER MAN

In Columbus, Ohio, there is a colored man holding the unique position of member of the staff of a white daily paper, the "Ohio State Journal," and who for nearly twenty years has been employed uninterruptedly on the staff of white dailies. This colored man, after leaving college, entered the employment of the "Evening Dispatch" of that city as a janitor, but rapidly worked his way up, in spite of prejudice, thus demonstrating that a colored man with energy, ability, and industry is not without hope for advancement even in America. During his long service on the white dailies he has filled nearly every position on the staff of a great daily, doing at times markets, baseball and sports, politics, police courts, State House, the courts, general assignments, editorial "stunts," and even society; and in the latter position, even to-day, it is said that Ohio's capital never had a society department better conducted than by this colored newspaper man. And in the business department he shone with as much prominence, rising to the position of assistant to the manager.

It is said that no newspaper worker in the city of Columbus is more highly esteemed by all classes of whites and by newspaper men than Ralph W. Tyler, the only colored man in Columbus and in the United States employed on a white daily's staff. He has done much feature-writing for his papers, and, because of his being an expert shorthand man, has frequently been assigned to take political speeches, sermons, and testimony.

Colored men, especially young men who spend too much time in discussing race prejudice and complaining of the closing to them of many avenues, should consider this colored man, who from the position of janitor mounted to a position on the staff of one of Ohio's greatest daily papers. It is simply the case of a colored man possessing ability, improving his opportunities and letting each day be the high-water mark for earnest endeavor that is the real qualification for success. While race prejudice exists, it is not strong enough, and never will be, to keep down the man of ability, character, and energy. * * *

[This letter was prompted by Dr. Washington's article on the Canadian colored man in public office.—THE EDITORS.]

HOW ABOUT HARTFORD?

In The Outlook of May 12, in an article by Mr. Porritt, there is an allusion to Hartford, Connecticut, as being a manufacturing town of the best conditions known among those of New England. Would you please gratify your readers by specifying what those conditions are?

C. E. PHELPS.

New Brunswick, New Jersey.

A correspondent of The Outlook at New Brunswick, New Jersey, asks what are the distinguishing characteristics of Hartford as a manufacturing center that I alluded to in my recent article on the progress at Garden City, Letchworth, England. With a long acquaintance with the manufacturing centers of England, and with a good working knowledge of conditions in about five-sevenths of

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the manufacturing centers in the United States, the distinction I had in mind as regards Hartford was this—that it is a great industrial center without being merely a labor camp like Lowell or Fall River. Hartford is at once a labor center and a beautiful residential city. It has these characteristics, especially its peculiar labor character, because of the nature of the industries that have gradually become established there. They are all highly skilled—most of them at the later or final stages of the iron and steel industry. The raw material comes from a distance; and there is consequently little of the smoke and griminess that attend the primary stages of the iron and steel industry. Hartford's factory district has been keyed up to the level of the city. It is nearly as pleasant to travel through as the residential sections. Many of the factories are as presentable as college buildings, and have lawns and shade trees in front. The factories in this way are so attractive, and their construction and surroundings so much in advance of factories in English towns, that when I have a visitor from England I have as much pleasure in taking him through the factory district as I have in showing him the high school and the district schools, or Farmington Avenue or Keney or Elizabeth Park. Garden City, as it seemed to me, is to come nearer to Hartford than any English or New England city I know. It is to have a beautiful residential area, and factories of much the same character as those of Hartford.

EDWARD PORRITT.

Hartford, Connecticut.

A REDUCTION OF THE RATE OF LETTER POSTAGE

The Universal Postal Congress at Rome has recommended the increase of the international letter weight unit from one-half an ounce to an ounce, making the rate five cents for the first ounce and three cents for each additional ounce, and has thus reduced foreign postage by fifty per cent. without any possible decrease in postal revenues.

This recalls the similar improvement of the English penny letter post on the occasion of Queen Victoria's Jubilee, June 22, 1897. At that time the weight unit of the English letter was increased from one to four ounces, with a charge of a penny (two cents) on the first four ounces, and a halfpenny (one cent) on each additional two ounces.

The result of this extension of the English letter service was an increase in the number of letters delivered the first year nearly one hundred per cent. greater than the previous year, and in the six years following the Jubilee year the increase in the number of English letters delivered was 685,500,000, as against an increase of but 187,200,000 in the preceding six years. Counting the postage received at the lowest rate—two cents per letter (and many of the letters must have paid four, six, eight, and ten cents)—the increase in the post revenues of England in the six years following the change of the letter weight unit from one to four ounces was $9,986,000 more than in the preceding six years.

As to any increase in postal expenses due to the increase of the letter weight unit, if there was any increase, it must have been very small. The increased receipts amounted practically to so much increase in net postal revenues.

There is a great demand for a reduced letter rate in this country. An increase of our general two-cent letter weight unit from one to four ounces, with a rate of one cent for each additional two ounces, would meet the demand for a reduced letter rate on all letters weighing over an ounce, and with a large increase in postal revenues. Combined with a local letter rate—one cent for two ounces—within free delivery limits, such a postal improvement would vastly benefit both the public and the post-office.

One advantage of this proposed increase in the letter weight unit would be the practical consolidation of first, third, and fourth class matter on all parcels weighing over two ounces and the consequent saving to the Post-Office of an enormous amount of expense and annoyance due to the necessity, under present conditions, of constant investigation as to whether matter posted is subject to a rate of one cent an ounce, one cent for two ounces, or two cents an ounce.

In view of these facts and in view of the coming Congressional elections, may we not hope for this improvement in our postal service before Congress adjourns? It could not fail to be very popular with the electorate.

JAMES L. COWLES,
Secretary Postal Progress League.

361 Broadway, New York City.

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But the first claim for Linen is that it feels so clean, cool and dry. Its firm, glossy fibres stand apart as woven, the air circulates freely through its meshes and you never feel "sticky" in Linen Underwear.

Cotton and wool hug the form, "mat" and "pack"—get perspiration soaked, *cannot* dry out quickly and you feel sticky and uncomfortable.

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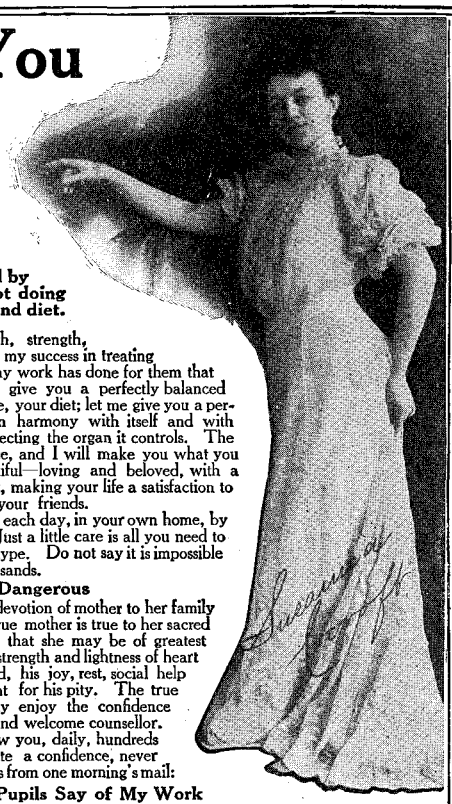

I can make you Well, Strong and Beautiful by strengthening every vital organ which is not doing perfect work, through exercise, breathing and diet.

EVERY WOMAN should preserve her health, strength, beauty, and, with these, her happiness. It is my success in treating 18,000 women and my knowledge of what my work has done for them that makes me **know** I can do as much for you. Let me give you a perfectly balanced organism. Let me direct your breathing, your exercise, your diet; let me give you a perfect blood supply and circulation; a nervous system in harmony with itself and with the rest of your body, each nerve center properly directing the organ it controls. The resultant strong vitality will enable you to resist disease, and I will make you what you were intended to be—strong, happy, graceful, beautiful—loving and beloved, with a mental calm, which is life power and true beauty, making your life a satisfaction to yourself, making you the delight and admiration of your friends.

Only 15 Minutes a Day Give me 15 minutes of your time each day, in your own home, by following my simple directions. Just a little care is all you need to make you the ideal woman of your type. Do not say it is impossible—I know it is possible; I have accomplished it for thousands.

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I Keep Women Young Do you think "True Motherhood" means devotion of mother to her family and neglect of herself? True?—No, the true mother is true to her sacred duty of preserving and protecting herself, that she may be of greatest service to her family. The mother needs health, strength and lightness of heart that she may be a true wife—the delight of her husband, his joy, rest, social help and inspiration, not a slaving, suffering dead-weight for his pity. The true mother keeps well, beautiful and young, that she may enjoy the confidence and admiration of her children and be their guide and welcome counsellor.

If you could sit beside me, at my desk, I could show you, daily, hundreds of letters from pupils I have helped, but I never violate a confidence, never show a letter without permission; here are a few snatches from one morning's mail:

What My Pupils Say of My Work

"I wish every nervous teacher could know what benefit is to be derived from your physical culture."

"I have lost 73 pounds and was never better, I look ten years younger."

"My constipation and biliousness are entirely relieved."

"Just think how I have gained, since I began with you, from 112 to 137½ pounds in one year."

"My catarrh and lungs are much better and my body, which was a bony, crooked structure, is actually beginning to look like your picture of correct poise."

"Just think, Miss Cocroft, before I took up your work I could not eat anything without the greatest distress, and now I think I could DIGEST TACKS. I am so happy."

MISS COCROFT AT HER DESK

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SUSANNA COCROFT, 57 Washington St., Dept. 8 CHICAGO

Author of "Growth in Silence," "Character as Expressed in the Body," Etc.

For details about MY PERSONAL INSTRUCTION mark with (XX) on blank below, opposite the points MOST IMPORTANT in your case and mark (X) opposite those which also interest you.

If there are any particulars in regard to your case which I should know, write about them fully and I will frankly tell you, without charge, what I can do for you.

Dept. 8

Thin bust
Thin chest
Thin arms
Thin neck
Round shouldered
Superfluous flesh
Prominent hips
Protruding abdomen
Height
Weight
Do you stand correctly
Complexion
Do you walk gracefully
Weakness
Lame back
Dullness
Irritable
Nerves
Headaches
Catarrh
Dizziness
Indigestion
Constipation
Liver
Kidneys
Lungs
Heart
Throat
Colds
Rheumatism
Circulation
Blood
Is your health or figure imperfect in any way not mentioned here?
Occupation?
What is your age?
Married or Single?

Address

Name

Fill out, cut off and mail this blank—NOW!

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"When I reached my sister's home she said immediately that we must feed him Grape-Nuts and, although I had never used the food, we got some and for a few days gave him just the juice of Grape-Nuts and milk. He got stronger so quickly we were soon feeding him the Grape-Nuts itself, and in a wonderfully short time he fattened right up and became strong and well.

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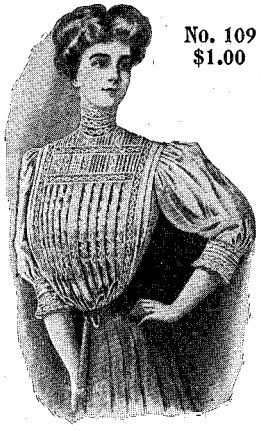

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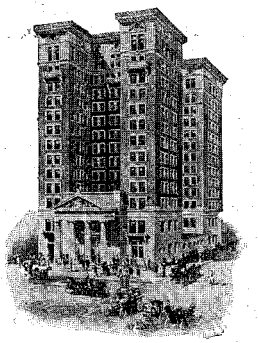

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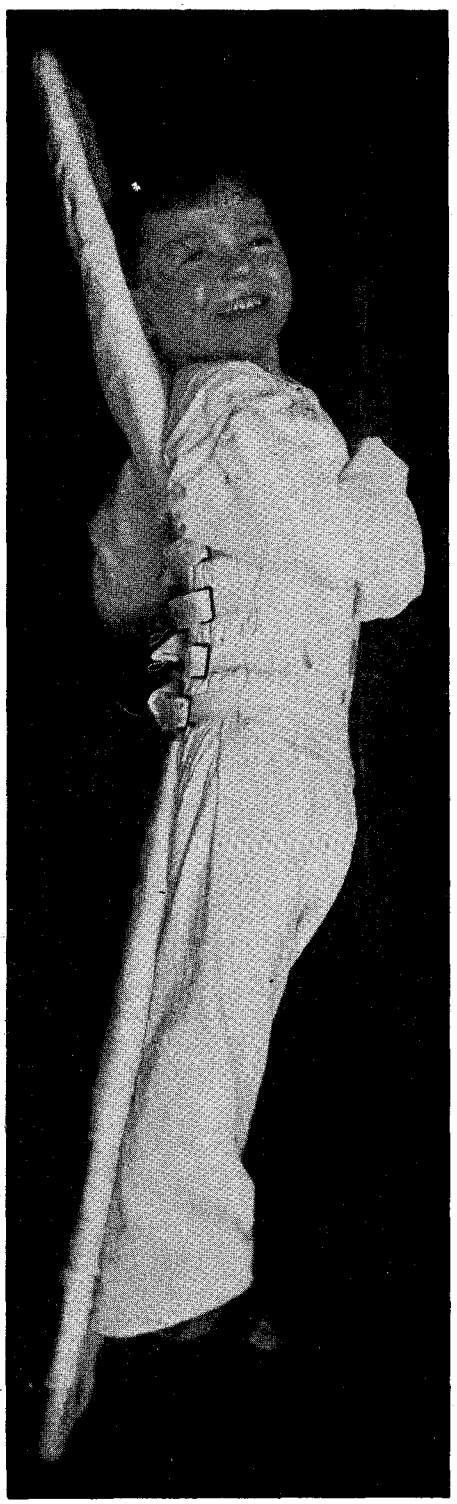

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